THE CHURCHMAN.

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From the British Critic.

PEWS.

The poor man having paid out of his earnings towards the expenses of public worship, and the maintenance of a costly fabric, diffidently approaches its portals. Within he finds a great deal of apparatus and ornament, just of that decent and comfortable sort which seems rather addressed to the tastes of private life and genteel society, than to the severer and more reverential instincts of religion; and which, therefore, though not so calculated to provoke the keen hatred of the fanatic, are possibly the more likely to awaken the bitter envy of the poor. The whole plan seems designed for gentlemen and ladies, or at least for such as the world has smiled upon. There is mahogany pannelling and brass rods, and crimson curtains, a silken clergyman, and perhaps a tasselled clerk, new gilding and painting, and varnish, matting and carpeting, most roomy and comfortable pews, fitted up with as much variety of color and device as the parlors and drawing-rooms of the owners, two or three large stoves, partitions of wood and glass and baize, and scattered about the pews, with plenty of room to dispose their limbs and the more flowing portions of their apparel, a number of very contented looking gentlemen and ladies, with here and there a family of children, neither half clad nor half starved, as is possibly the case with the supposed observer's own. Wherever he turns, wealth and ease and finery stare him in the face. Whatever is bright, obvious, and symmetrical in the arrangement and equipments of the building,—whatever basks in the broad light of the Church,—belongs to the aristocracy, or would-be aristocracy, of the parish. But the poor, where are they? Nowhere. Stay;—here is a Sunday school in the middle aisle; and in a remote corner are two or three dozen "free sittings," as also in the middle aisle, where they look as homeless and comfortless and wind-blown as so many apple stalls lining the pavement of the High Street; and on these are half a dozen old men and women. Here and there in holes and corners may at length be discovered a few more. The Church seems a mere epitome of the town; in which the great thoroughfares and openings, the stately mansions and terraces, are occupied by those on the summit or ascendant of wealth and power; while the ten thousand poor are buried out of sight in lanes and alleys, in cellars and garrets, in lonely cells or crowded lodging houses. Is it possible that this is the Church of the poor? the poor man does not fail to ask. Is it reason or justice, or anything but mere tyranny,—the dead weight of an inveterate wrong,—that this wealthy, luxurious, exclusive congregation, should levy tribute from us poor people, whom it spurns and virtually drives away? In this way and on these grounds the poor actually do argue against the claims to supremacy and national support advanced by the Church; and in this way they will argue till the apparent grounds are altered, and the Church shall be, and seem to be, as well as pretend to be, the Church of the poor.

But what a school of graces, what a healing and consoling spectacle would true Church equality present to this restless, striving, emulous world! Men cannot help dreaming of equality and seeking it somewhere. They are possessed with the idea, as they are indeed with many other seemingly impossible and even contradictory ideas, such as an absolutely virtuous authority, purity, an impartial rule, a universal love, and other—as some deem them—Utopian theories. These are all deeply implanted in the human mind; they are its natural instincts and just tendencies, co-ordinate and harmonious in their origin and right development, and only conflicting in their waste and abuse. A world indeed of tyrants and slaves would this world most speedily become, if a certain vision of equality did not continually hover before the eyes of men; light to some, darkness to others; encouraging those to the cheerful renunciation of earthly distinctions; misleading these to restless repining and hopeless discontent. The Church is the only sphere and form in which these instincts can rightly grow and mature; she presents a spiritual equality which infinitely transcends every system which man has imagined or attempted, and which effectually secures her genuine sons from joining the vulgar throng of ambitious aspirants or envious levellers; she is the only true democracy, the only popular representation; she alone gives social consideration to the units of the multitude; she alone gives dignity to weakness, and humility to power; her law is no arbitrary system of partial enactments, but is written in the hearts of all for the good of all; the voice of her people is the voice of GOD, and her one object is identical with their highest welfare; she alone has preserved through every age and clime her unanimous council, her assembly of one mind and one accord; she alone admits an appeal to the principle of an unreserved community in every thing really needful to the life and happiness of man; she exalts the slave into a brother, and reduces the master to the service of One who himself took upon him the form of a servant, and was amongst us as he that serveth.

But besides this instinct of equality, not to be overlooked and left to take its own course without the most certain ill results, there is another additional danger in our case. The existence of the Church amongst us—a remedy for that danger, if properly welcomed and obeyed—becomes an aggravation of it, if neglected or ill administered. Whatever GOD has given us, whether in nature or grace, whether to the outward or the inner world, becomes a condition which must be taken into account. We cannot with impunity reject it, or stifle it, or close our eyes to it. If we attempt to do so, it will force itself upon our notice when we least wish it, and in a form that will surpass even our first imaginations of its danger. Though for a time we exclude the dreaded intruder from our thoughts and arrangements, and surround ourselves with customs and institutions of the safer and more convenient, and, as we may think, more human and practical character, yet the divinity both of nature and of grace will soon break out, triumph terribly over our petty obstructions, and avenge itself on its short-sighted and presumptuous rejectors—

> Οὔτοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα,
> Ὅσσα κεν αὐτοὶ δῶσιν, ἑκὼν δ' οὐκ ἄν τις ἕλοιτο.

When we see a system which apparently disregards the voice of heaven and the natural feelings of man, because it fears they may be followed to a dangerous and uncontrollable excess, we confess we see its doom not very far off. In its safety it will perish. Its ancient invulnerable walls and defences shall be visited by hunger and thirst and feebleness and paucity within, and an ever increasing multitude of irreconcilable foes without. Its own walls shall fall upon its defenders, its own towers shall be the grave of its thousands; and that because it was found even to fight against GOD. It is said of fire, the most sacred and mysterious of elemental appearances, that it is a good servant, but a bad master. It might be much more truly and awfully said of the instincts of nature and the economies of grace, especially of those we are referring to. The Church, in whatever shape, through whatever medium, *exists* among us; the Gospel, understood or not, is preached; the Bible is read. On the very surface of these appears a promise and pretence of equality. Wherever they are, there will always be found floating in the minds of men the notion of a certain spiritual democracy; there always will be a prevalent opinion of divine sanctions for the purely popular, really representative, impartially elective, and perfectly congregational theory of government. Some writers have indeed gone so far as to say that modern liberty, whether developed in a republic or in a constitutional monarchy, is an offspring of the Church, which, directly or indirectly, they say, has enfranchised mankind. However this may be, the mere neighborhood of the Church, its mere presence in the visible order of things, renders the democratic tendencies of human nature a hundred times more dangerous. It is in some sense a democracy; a people without a visible king; a combination and a power, without arms, independent of money and rank and prescription and hereditary right; dispensing its privileges freely to all, and recognizing a sacredness and a sovereignty in every member of the system. It seems then a standing witness for certain so-called natural rights of man. It teaches an equality, and it is far too conspicuous for its teaching not to be heard down to the very depths of society. That teaching will be either understood or misunderstood: it will be made to tally either with truth or error. Now we confess we do not think the Anglican "Establishment" does faithfully and freely represent the democratical aspect of the Church: the very appearance of our churches, which is the point we are now concerned with, indicates the usurped supremacy of money and rank and power: it has confessedly a tyrannical and oligarchical air. There is little to remind us of the "hundred and twenty *names*," the "three thousand *souls*," and "the *multitude* of them that believed," but much to remind one of houses and lands. What then is the result—for we do not hesitate to call it the result—of this unfaithful teaching?

A fearful religion is springing up and already is rife in our large towns and populous districts; a religion to make statesmen and churchmen tremble. It is not solicitous about articles of faith and cares not for spiritual things; but from every creed and shadow of a creed it borrows that which seems to favor license and equality. This single testimony, this one promise does it discover in every system of religion; and by this one test does it convince every system of not fulfilling what it promises; an inconsistency which it declares to be fatal to the authority of Churches and creeds, though it does not refuse to accept their teaching in this one thing. It takes the gift and rejects the giver; or, as it imagines, separates the wheat from the chaff, the kernel from the husk. And this one truth, that is to harmonize all confessions, and to show all the religions under the sun to have been at the same time right and wrong, is universal equality,—the extrication of natural rights from the entanglements of ages. This dogma is now being sanctified and arrayed with the precious spoils of every creed; sacred text and holy rite, apostle, saint, and council, Catholic and Protestant, things that have been and things that are, are all compelled to recommend and adorn it. It is come to that pass that thousands believe the Chartist and the Socialist to preach the Gospel; and these names do not express a hundredth part of the depth and spread of the heresy. Now the Church is the antagonist system to this delusion, whose votaries do by a sort of instinct single out the Church from the multitude of religious professions, as bearing some resemblance to the shadow they are pursuing. Nor will anything but an exhibition of the Church with some measure of her primitive graces and charities, with something of her all receiving, all embracing tenderness, be able to arrest this plague.

There is another view of the Church of England which it is painful and shocking to think should ever have been entertained for a moment by any one professing communion and sympathy with her; but which really, though most unhappily, is in keeping with the actual appearance of our churches. The view, we mean, that "the Church" in England is a suitable creed and form of worship for the higher and middle classes, while the "meeting house" is equally adapted for the poor. This view of course supposes religion to be a matter of adaptation; to be merely an expression of feeling,—and of feeling as modified by circumstances and states of life; to be best when freest; and most natural and perfect when left most to spontaneous impulse and fortuitous utterance. The holders of it are bound to consider the Church the least respectable, because the least genuine and unsophisticated of the religions of the day; and probably do so consider it, being only prevented by regard for their worldly interests or by false shame from attaching themselves to the community worshipping in the nearest conventicle.

Now the mere fact of such a view being not only entertained by sensible people, but being rather a favorite one, and a ready solution to many minds of the pains and perplexities of schism, is of itself a phenomenon deserving attention, as proving that the Church of England does not generally seem what it really is, and that its true claims are not generally known. In what other Church, professing to be Catholic, could such a view so much as occur to any mind, however innovating or fantastical? Who, for example, would ever have thought of saying that the Church of Rome, as exhibited in Rome, was more suited to the poor than to the rich, or to the rich than to the poor, or to the ignorant than to the educated, or to the clever than to the simple, or so on through every assignable classification of humanity? For the Church of England alone, of Catholic Churches, is reserved the shame of such an imputation as that she should not be adapted for the poor of CHRIST,—the poor to whom the Gospel is preached. With regard to the view itself we can scarcely muster patience to observe first, that there is not one intimation in the whole Bible of a religion for the rich and a religion for the poor; on the contrary, that one only religion was ever admitted to be true; secondly, that one great object of the Mosaic and Christian institutes was to direct and purify the relations of the rich and the poor, and make them one in CHRIST; then, that these very differences of rank and knowledge are, in fact, a divine economy designed to advance unity of spirit by means of diversity of operations; lastly, that from the beginning to the end of the Bible are to be found perpetual denunciations of every system calculated to separate the rich and the poor, and dissolve their mutual religious responsibility. We cannot conceive a heavier sentence on the Church of England than that she should be pronounced fitter and more congenial with the comfortable and rational, and well informed classes, than with the poor and needy, the simple and unlearned.

On a very slight consideration it is evident, that that is not the best religion for any class which it will choose or make for itself when left entirely to itself. Religion is meant to harmonize and discipline all the tendencies of the heart and mind to a one given divine rule; it cannot therefore be improved by allowing those tendencies to develop differently according to circumstances, and, itself following where it should lead, taking its character and very name from that which it ought to subdue. The rich are liable to one set of spiritual errors, the poor to another; the learned and the ignorant have their respective temptations: the only pious sense in which the terms a religion for the rich and a religion for the poor could be employed, would be to denote, on the one hand, a style of discipline pre-eminently calculated to check the vices of wealth, to mortify fulness of body, pride of intellect, wantonness of power, haughtiness of rank, the grasping hand, and the greedy eye; and, on the other hand, a teaching that alleviated present wants, by the consolations of the future, that instilled resignation, obedience, and self-control, and extinguished murmurings and disputings, by setting forth the excellence of Christian poverty. In this sense of the term we cannot believe that our Church is not *really* calculated for the poor, any more than we can allow that characteristic to the religion of the meeting house. Vulgar untaught fanaticism does not supply any real deficiency of the Church; it does not meet but follow the peculiar ill tendencies of the class it appeals to. It unwittingly imitates what it falsely imagines of the Church, and appropriates the sins it thinks to denounce. It makes the poor ambitious, discontented, confident, set on earthly things, leaning on their own wisdom and subtlety; and so cannot be called the religion for the poor.

It must never be lost sight of, that the Church is the only true place and way of giving dignity and elevation and freedom to the poor. The Church is their palace, their most congenial parliament, their most impartial court of justice. Its laws are their only abiding charter of freedom and privilege. The humiliation and weakness of the Church have always led to the degradation, oppression and slavery of the poor. When has the Church been at such a low ebb in England as during the last century and a half? and when have the poorer and weaker classes suffered such an accumulation of insult and robbery? To mention a few particulars. The Universities were once open to the poor, nay, contained, and do contain immense endowments expressly intended for poor scholars; they maintained, and taught, and raised to the highest places in the Church thousands of penniless students: the Universities now practically exclude the poor. There once were and are now hundreds of schools, founded for the sons of the small tradesman, the farmer, the artizan, and even the laborer, and designed to teach them the universal languages, as the vehicles of grammar and science, and enable them to rise, if not in condition, at least in mental attainments; it may be said generally of these, that in one way or another they have been plundered, disabled, closed to the poor, or wholly destroyed by the wealthier classes; where they exist, the poor are generally admitted only as strangers, or on sufferance, into *their own*. The poor have been deprived of their commons, their right of pasturage, their small holdings, their little estates, all of which have been sacrificed to the convenience of the wealthier classes, and to the theory of population, wealth and production. How far the necessities of the nation required it, we do not stay to inquire; we only say that the poor have been the sufferers. They have been deprived of their little independence, their little opportunities of bettering themselves. The class just above the laborer has been almost destroyed, and with it innumerable facilities for carrying on the work of social improvement have disappeared. The poor have been deprived of their games, their amusements, and their mirth. An inventive age has mutiplied to excess the toys and recreations of the wealthy, till they seem the business of life; while the poor are not to be won and beguiled from sensual indulgence, and are only to be preached and terrified with tracts and treadmills, sermons and six months' imprisonment, into an austure, a servile morality, out of which the wealthy have done their best to draw the last smack of relish or sweetness.

Their daily bread, also, has been made the sport of varying theories and state exigencies, that equally put out of sight natural justice, Christian principle, and the peculiar sacredness of laboring and suffering classes of mankind: it has been lavished or denied merely as population was to be increased or diminished. The thousands of ancient foundations by which age and poverty were once maintained, not as a burden on the land, but as the army of the Church—not in base inutility, nor in the cheerless and prayerless walls of the prison—but in the courts of the LORD's House, and in a state and occupation which transcend the dignity and the awful function of sceptered kings; nay, the greater part of the alms-houses and charitable foundations which these later days had permitted them, have been rendered useless to the poor, perhaps absorbed by the landowner, and, at any rate, generally deprived of their religious character. Not to dwell any longer on that most fertile and most momentous subject, which we would give much to see taken up by an abler and more persuasive pen than ours, "The Wrongs of the English Poor," we will revert to the truth which led to this imperfect enumeration. No mere human legislation will ever give the poor their rights; their just treatment is an act of faith, as well as an office of reason: the Church alone has the grace and authority to do it; before her altar, nay, from her altar, this work must begin. If it be there neglected—if, in the very presence of Him who is the Patron of the afflicted and helpless, the poor are not to be found, or are found treated with indignity and injustice, then the very fountain-head of charity is stopped, or rather poisoned. The whole stream downwards will be minished or polluted, for whence is supply and purification to arise? If the Church do not herself at her own altar give dignity and consideration to the poor, the world assuredly will not; nothing will avail for them: the most magnificent endowments will be perverted or destroyed; the most equal and even levelling laws will be ridden through by what no laws can prevent or remedy, the ascendency and the insolence of wealth, and of combinations for selfish or party purposes. Laws avail nothing without a right religious tone, and this tone it is the office of the Church to set. The poor will be oppressed and despised, if their only earthly patron do not take them by the hand, befriend them, console them, and treat them with the respect due to ransomed and consecrated souls and bodies. She is the only authorized and able asserter of their civil and social rights. When she hides her face from them, their whole horizon is darkened, and they will wander in vain, and lose themselves in trackless labyrinths, following the delusive imitations of that dignity and equality which they have lost.

The Church, we said above, is the poor man's court of justice. He has no other. It is a saying in the mouth of every one, that laws are made to protect the strong, not the weak. The laws cannot concern themselves with small things. They assert principles, and so are a political testimony to the obligation of justice. They can do little more as far as the poor are concerned. Nor should we wish to see it otherwise. A multiplicity of particular laws made for the poor, would increase their misery, and be utterly ineffective; for law *cannot* reach their position, any more than it can the relations of parent and child, or husband and wife. Law protects chiefly its own creations, wealth and privilege. What it makes, it preserves, viz., the rights of rank and property. But the poor have no rank or property of the law's creation. Their experience of the law is chiefly passive. Looking to the mere outside of things, and without inquiring into rights and motives, it may always be said, in a certain sense, "Do not rich men oppress you, and draw you before the judgment seats?" Generally speaking, the rights of the rich can be asserted by the law; generally speaking, the rights of the poor cannot, because they are matters, not of positive institution, but of nature, of feeling, and of custom. When the moral tone of the country is unchristianized, it is all one whether the poor are serfs by law, or citizens by law. Their poverty in both cases is equally weak, contemptible, and ridiculous. It devolves on the Church, therefore, to assert in her own courts the rights of the poor. She must exhibit a picture of Christian equality, as an edifying lesson to the world; and put her poor and helpless in that honorable position, which shall render any thing which injures or degrades them an obvious offence against the Church, and shocking to the common feeling of Christians.

There is a deep and mysterious feeling in the heart of man, which associates all the distinctions of time with the idea of dissolution, and views all earthly pride as the gaudy precursor of a funeral pageant. The thought of prince and peasant leads imperceptibly to a third term, and that is death. That all shall die is the one great *truth*; but the great *tragedy* is, that rich and poor, king and subject, descend to a common grave, whither wealth and pomp do not follow. Now Scripture seems to sanction this feeling. We might instance many passages, but will content ourselves with one contrast. In that awful passage of the Apocalyptic vision, where earth is represented as expecting the day of wrath, mankind are spoken of according to their ranks and degrees, as if this was a natural and fit occasion to remember them. "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the rocks, and in the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" But how utterly are such differences put out of sight in the description of them that are sealed! "After this I beheld, and, lo, a great multitude which no man could number, of all nations, and kindred, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our GOD which sitteth upon the throne, and unto the Lamb." The Church is the heavenly Jerusalem, the kingdom of heaven upon earth; in more immediate contact with the world, she cannot keep up that look and air of heaven which marks her first origin, her present reality, and her final consummation; but in her own holy courts she can, and ought to show herself as she is. There at least she ought to exhibit rather the triumphant Church than the perishing world.

A very little consideration will show that it is merely a fact in the condition of human society, and not a crime in the governing classes, that the Church is the poor man's court of justice, and that formal legislation can scarcely apprehend and deal with so delicate and inartificial a matter as the rights and privileges, and just dignity of the poor. The poor must always depend most largely upon the kindness and considerateness of the rich of every degree; they are at the mercy of the rich; it is true the rich also depend on the poor, even more absolutely and indispensably than the poor on the rich, but not so immediately: the rich, using the word in its most comprehensive sense, have the making of the laws; the rich have method, unity of operation, and free communication; the rich are a whole, the very head of society. The rich can pass laws refusing maintenance except on their own conditions; they can besides make extensive private though legal combinations against the poor; they can hold out indefinitely. The rich can also with great plausibility apply to the poor the principles of their own commerce one with another; they can give only for direct and immediate equivalents, a principle which to the poor is certain destruction, as a fourth part of the poor, and every poor person for a fourth of his life, has no equivalent to offer, and is necessarily dependent. The poor have both the facts and the theory on their side, namely, the fact that they produce the necessaries and comforts of life, and the theory that they ought themselves to be allowed a sufficiency thereof: but the rich have the adjustment of facts and theory, and may be blind to the facts, or may warp the theory as much as they please. We do not dwell longer on this point, as our object is merely to show that the rights of the poor are not and cannot be a matter of written law, but must come in a great measure under the head of charity, or the Church's unwritten law of love. It is therefore to be expected that as the poor are treated by the Church, so will they be by the world at large; or rather, to speak with greater accuracy, as they are treated in the forms and offices of the Church, so will they in the secular order, i. e., the social customs and political enactments of the whole Christian people.

Let us see whether the parallel do not hold good in these days; the parallel, namely, between the treatment of the poor in and out of Church. The charity of the nation is pinched and tainted: so has been the charity of the Church, whence the charity of the nation takes its leaven. First for the Church. Poverty is *there* the only crime and disqualification. There was a time when the only order of propinquity to the altar was that which had a religious reference: below the priests were disposed the communicants, below whom were the catechumens, and lowest, that is, in an outer porch, the penitents: while the impenitent and obstinate non-communicants were utterly excluded. The practice now is not to excommunicate for the greatest crimes, for the most inveterate and flagrant sins, excepting only poverty, *the one* sin in our days. The rich man now, whether he ever approaches the altar or not, or is properly admissible or not, walks up to the "chief seat" in the Church, "his upper room" or pew; he there prays if he does indeed pray "with himself," apparently thankful for nothing excepting that he is not poor as other men are, for which he probably thanks himself. The poor does indeed stand afar off, for he cannot choose but to do so, in some place of very little estimation, with many a wide and almost empty pew between him and the sanctuary, if he be admitted to the church at all; for more probably he is cast out of the synagogue for his poverty, and prays or prays not in his cottage or in the conventicle. He does not even sit at the footstool of the rich man. He is put out of sight altogether, as an eyesore and a nuisance. Nay, a more shocking distinction must be added. When the poor man of our populous manufacturing towns asks for the offices of the Church, they are indeed prepared for him, but hurried, irreverent, and mutilated. They are reduced as much as possible to the appearance of civil processes. The fee is really treated as the most essential part. It is impossible to say how much the baptismal service is curtailed and altered in *usum pauperum*. The marriage service is shorn of some of its most needful prayers and exhortations. The increase of our poor population has not been prayed for as a gift of GOD; and the Church has passed by her first and chief opportunity of asking at His altar that the forthcoming generation may be Christianly and virtuously brought up to the praise and honor of GOD; what wonder if that increase of population which has not been sought as a blessing should be sent as a curse? What wonder if the increase of the nation is not also the increase of the Church, when she has forborne to pray for increase? The unhappy poor, too unacquainted, if not altogether so, with the teaching of the Church and the Bible, enter on the many trials of marriage without the peculiarly fitting exhortation and instruction of the Church as to the intention of that ordinance, and the duties of that relation. Nay, the crime and excommunication of poverty pursues the poor to the very grave. There were once in this country many significant rites of sepulture, which were common to rich and poor; the law or ordinance which abolished them, specially provided that whatever had been used to indicate the rank or wealth of the deceased, should still be allowed. But not to go so far back: in many towns, the body of the poor man is not permitted to enter the church, though he was perhaps its most constant attendant, and at least that portion of the service, if not more, is omitted.

Again, Christian alms, the divinely appointed portion of the aged, the orphan, the widow, the sick, and the needy, were once offered upon the altar, and given from the altar as a holy oblation, and an act and part of Christian communion. The poor were treated with more than respect—with reverence, with worship, as CHRIST's deputies and receivers. They were associated with the priest. The "sentences" made their cause one with that of the "ministers." Now the poor are thrust out of sight into living graves, for we cannot call them aught else. There is no grace, no religion in any single stage of the collection or application of the poor-rate; not the smallest attempt to bring the blessing of GOD upon it. Poverty is treated as a sin or a leprosy, to be restrained to a prison or a lazaretto. The poor do not even worship in the same house as their rich brethren, but in a separate chapel, with suitable circumstances of dinginess and melancholy. The right of the Christian poor, if they be poor indeed, to a sufficient and dignified maintenance, without disgrace or confinement,—a right which we hold to be at least as good and demonstrable as that by which our Sovereign wears her crown, or any land-owner receives the rent of his land, or the parson his tithe—has been utterly repudiated by the State, though we rejoice to say, enough of Christian feeling remains to mitigate immensely the rigorous letter of the law.

Would that both rich and poor might understand this evident law of Providence, that as the poor are treated in the Church, so are they treated and so do they fare out of the Church. Their degradation is the fault not of one class or another, but of all. Nor is this degradation their own loss alone—it is the loss of all. The Church loses grace and strength by their alienation. If they loved the Church, the Church would love, honor, and cherish them. Loved, honored and cherished by the Church, they would no longer be hated, despised and cast out by the usages of society and the laws of the realm.

From the Banner of the Cross.

HIGH AND LOW CHURCH.

An actual speech at a late parish meeting.

"I said to him—'Mr. B——,' says I, 'the people that *pay their pew rents*—them's the ones I call *High Churchmen*; and them *that does'nt pay*—I've no opinion of them, any how; I consider *them* very *Low*.'"

A *practical* definition, at least, thought I. S.

COMMUNICATIONS.

For the Churchman.

SPIRIT OF THE BAPTIST PRESS.

Under the heading "A Divided House," the Baptist Banner of October 6, printed in Kentucky, says, "It is not a little amusing to see how ridiculous a position our Pedo-Baptist *Protestants* place themselves *into*, whenever they take up the cudgel and do battle against the Pedo-Baptist *Catholics*. In such a war, considerably more than half the blows they aim at the Catholics come point-blank, and with full force, right *on to* their own sculls. Just so long as they adhere to infant sprinkling, they and the Papists stand precisely on the same ground, so far as the great distinctive doctrines of the Christian religion are concerned."*

Under the head of "Editorial Wanderings," in the same number, an elder who is travelling in the state of New York, favors us with his impressions of the condition of the Baptist churches there. "The anti-mission and antinomian spirit is the selfish, narrow-minded, illiberal spirit of selfish human nature; the opposite of the benevolence of the Gospel. It is developed frequently and prominently in those who in doctrine are the reverse of antinomianism. Consequently in all Churches there are those who do nothing in the way of benevolence. Probably there is the *same proportion* of this characteristic in the New York churches *as elsewhere*." Again; "Probably a *majority* of the associations have expressed their views in the form of resolutions in general terms, against slavery. In a few instances they have been so expressed as would imply *non-intercourse* with the southern [Baptist] churches. But we are convinced from much inquiry and observation that a very large majority of northern Baptists regard the declaration of non-fellowship and exclusion of whole bodies *en masse*, a thousand miles distant, as exceedingly preposterous," &c. "This course is regarded precisely in the same light as the *non-fellowship and non-intercourse process of the* ANTI-MISSION PARTY *in the west and south*." Again, "Elder Elon Galusha" "seems to persist in preaching abolition, moral reform, and temperance, instead of the *Gospel of Christ*." "There are others who turn out lecturers on the before-named topics, or some other topic of 'doubtful disputation,' because they are *incapable* of *preaching* the Gospel of CHRIST, and because they can *pick up a few pennies* in charitable contributions for a livelihood." *Quere*; Are the Baptists an undivided house, or have their wandering and stationary editors placed them *into* amusing and ridiculous positions?

But to proceed; "We were not a little diverted (says the stationary editor) in reading an article in a late number of the *Protestant Vindicator*, edited by the Rev. Dr. Brownlee, a rigid Pedo-baptist. He charges the editor of the *Churchman*, the leading Episcopal paper of the union, with favoring the views of the [Roman] Catholics." A quotation is then made from Dr. Brownlee, so coarse and offensive that *I*, Mr. Editor, shall not descend to copy it; nor should I transcribe the somewhat less offensive comment of the Baptist editor, but that I wish to show your readers how virulent and abusive the opponents of the "Protestant Episcopal Church" are, both in the east and at the west, at the very time that they profess to be most consistent Christians, humble followers of the LORD JESUS CHRIST. "Where is the Baptist (says the pious Louisville writer) who can read this jangle about sprinkling, between Pedo-baptist and Pedo-baptist, without laughing outright? What epithets they [Dr. B., &c.] do apply to sprinkling! Likening it to 'quack nostrums,' 'life pills,' &c.; epithets which common courtesy [indeed!] forbids that a *Baptist* should use." "We will say seriously to Dr. Brownlee, that all his warfare against Catholicism and Puseyism is useless—in fact a mere *burlesque*—so long as he adheres to sprinkling—that bond of union which links all who practise it in the same ranks." "Struggle against the [Roman] Catholics as much as he may, Dr. B. will effect nothing so long as he upholds in Protestantism the very principles that he opposes in Romanism. His efforts resemble those of a sailor whose labors are equally divided between pulling a rope and pulling up his own trowsers; between his labors of hauling upon the halyard, and keeping up his own inexpressibles, he accomplishes nothing." Scarcely indulging the hope either that our Dutch Reformed or Baptist editorial polemics will ever become Catholics in the true sense of the term without "moral reform," I subscribe myself, Mr. Editor, a friend to "temperance," and with no Antimission spirit,

A MISSIONARY AT THE WEST.

Oct. 15, 1842.

P. S. After writing the above, I received the Baptist Banner of Oct. 13, from which I shall cull a few flowers as specimens of western poetry, of "courtesy," of consistency, and of logic.

1st. Extract from an "Original Hymn on Baptism—to be sung at the water's edge," a hymn which has "merits," though the style "is not so good as we (the editors) desire for *our* book:"

> "In Matthew, *third*, and verse *sixteen*,
> You'll find it on record,
> John did immerse Him in the stream,
> Of Jordan's rolling flood."

2d and 3d. "We had long been under the impression, and, we think, society generally, that Mr. Campbell headed one wing of the reformation, [in this undivided army,] and Mr. Stone the other, but we were not aware before that [Mr. Shannon] the Rev. President of Bacon College, occupied the centre, controlled the whole, and was himself—solus in solo—*the* party. *Worse* than Popish, he professes ubiquity," &c. "Notwithstanding all the light poured forth upon the world by the *Harbinger*, the *Library, Mr. Campbell, Mr. Stone*, and all the *satellites* which have revolved around them for the last *fifteen* years, Mr. Shannon only can set the truth in a 'clear light.' If any *one* wants anything more *Popish* than this, let *them* go to Rome." "He proposed to forgive sins—if not as GOD does, yet certainly as the Pope does, and therefore is Popish—and GOD-like—as the Pope professes to be." [Who can "read this

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* In another column the same writer, who is one of the editors, tells his readers with much gravity, that "Infant-sprinkling is the foundation of national Churches, and to it may be attributed nine tenths of all the persecution and bloodshed which befel† the Church from the days of Constantine to the present hour."

† *Anglice*, have befallen.

jangle" between immersionist and immersionist, without a feeling of the deepest sorrow?]

4th. "The Baptist cannot go over to the Pedo-baptist Churches without violating conscience, or going contrary to his honest views of Bible rule and apostolic example, because he does not, he cannot believe sprinkling is baptism, or that unconscious babes have any right to the ordinance. But the Pedo-baptist can come over to the Baptist denomination without violating conscience, because he does believe immersion is baptism, and that true believers are proper subjects for that ordinance." [But suppose that the Pedo-baptist believes that a valid baptism can be performed but once; can he then go over without violating conscience? Again, if he *should* go over, which party ought to immerse him—the Antimission, the Antinomian, the Campbellite, the Stoneite, or the Popish party?]

For the Churchman.

Mr. Editor,—I will not say that dissenters who read the arguments for Episcopacy with the unconcern of an ordinary newspaper article, will be persuaded to come into the Church. There is little hope for such while they are satisfied with this indifference.

But, before they commence their examination, and during all their study of the arguments, let them fervently implore the assistance of the Holy Ghost to illumine their minds, sanctify their hearts, and lead them into the truth. And in the same spirit of earnest desire and prayerful honesty let them examine the arguments for and against the validity and legality of Lay-Baptism.

Where now are seen but a small remnant escaping from the errors and sins of schism, we can lift up the exulting cry of an ancient seer, and say,

"Who are these that fly like a cloud?
"And like doves upon the wing?"*

It is a fact in the history of my own experience, that in a family who were educated "after the straitest sort" as Presbyterians, there are now four, decided, conscientious Churchmen. And how was this great change effected in the face of predilection, prejudice, and puritanical strictness? I trust, Sir, by the grace of God, in answer to frequent, fervent, and explicit prayer; accompanied with diligent study of the arguments both for and against the Apostolic Succession, and the necessity of Episcopal ordination to constitute a valid ministry. And it is not until dissenters will examine this subject as in the sight of God and their own accountability, that we may hope to see crowds of children returning to the arms of their mother, who for three hundred years has wooed them with her celestial charms to return to her love. That will be the dawn of a blessed day when we shall hear voices all around us saying "my spirit made diligent search," and shall turn our eyes upon crowds of conscientious Christians setting out for the Apostolic Church of Christ with their faces thitherward.

O my adorable Saviour, keep Thy holy Church in the unity of faith, in the bond of peace, and in righteousness of life; and for the glory of Thy name be graciously pleased to bring into the way of truth all such as have erred and are deceived.

Walden. H. H., Jr.

* Bishop Lowth's Translation.

THE CHURCHMAN.

SATURDAY, NOVEMBER 5, 1842.

Bishop Onderdonk's first Lecture for this season, in continuation of the Course to Candidates for Orders, and Young Men expecting to become candidates, will be delivered in Christ Church to-morrow evening. Service to commence at 7 o'clock.

It is intended to continue these Lectures, in the same Church, on the evening of the first Sunday in each month, until April inclusive.

For the Churchman.

REVIVAL OF CHURCH PRINCIPLES.

Mr. Editor,—It appears to me that scarcely anything is more favorable to the peace (both internal and external) of our Church, and her progress also, in such a country as that in which we live, than the decided and yet calm and noiseless manner in which her highest authorities and chief ministers, both in England and America, have manifested their determination to place the whole subject of Church government on the ground of what has been called *Moderate Episcopacy*. By which I understand an Episcopacy that contents itself with asserting the sufficiency of its own orders, without presuming to decide upon the validity of others. This was the position which the fathers of the English Church assumed for her in the days of the Reformation. As it seemed for a while to have been almost lost sight of by many Episcopalians, I have not hesitated to designate the recent marked recurrence to it as a "*revival of Church principles.*" Allow me to present your readers with a few brief extracts in illustration of the fact. They could be greatly multiplied and extended if it were necessary.

I suppose there are no two men whose official publications could with more propriety be regarded as authoritative exponents of the principles and present policy of the Church of England, than the two most distinguished members of its hierarchy, the Archbishop of Canterbury and the Bishop of London. The sentiments of the former upon this point are expressed in a sermon by his chaplain, Dr. Hawkins, and lately published by his grace's command. The following is a small specimen of it:

"Before we can assert that any positive institution is essential, we must have some clear warrant of revelation for the assertion. *This appears to be the true reason why the necessity of any Apostolical Succession cannot be maintained.*" * * "'As my Father hath sent me, even so send I you'—'Lo I am with you always, even unto the end of the world.' Were the doctrine clearly warranted by the inspired Scriptures, would divines rely upon such texts as these to prove it?" &c., &c.

The Bishop of London, in a late publication, says of non-Episcopal Churches:

"I pity and lament their want of these privileges, and I pray that *they* too may feel that want. But I dare not *think* of them, much less *speak* of them, as *heretics* and *schismatics*." He then goes on to quote the testimony of learned authorities in his Church to show that the essentials, though not the perfection of a Church, may be possessed without Episcopal government, and gives the names of her bishops who were satisfied with ordination by inferior clergy.

The Rev. Robert Eden, in his late sermon proceeding direct from *Lambeth* itself, says, "We are not AT LIBERTY to draw inferences respecting others. Where our Reformers stopped short we too must halt. The rule for our guidance is made clear by our Church; but corollaries respecting others will be both gratuitous and a departure from our Church's marked moderation."

The same ground is taken on this side of the great waters by the oldest and highest authorities of our Church. These certainly are our two venerable presiding bishops. Who amongst us so well qualified as they by age, influence, or station, to become authorized exponents of the Church of which they are truly the "fathers?" Bishop White's views are so well known to be in accordance with the above that I need not quote them. Bishop Griswold's are expressed very fully in a sermon preached at the ordination of the Rev. James C. Richmond, Nov. 13, 1833, and shortly afterwards noticed at length in the columns of "The Churchman." I quote a sentence from that notice. The words are yours, Sir:

"It is not among the least of its merits that *it stops in the right place;* establishing the fact of Episcopacy and the consequent obligation to receive it; but refraining from obscuring the main truth, with those consequences, as *we believe* UNAUTHORIZED and *injurious* consequences, which are sometimes drawn from it in reference to the *invalidity of ministerial acts among those who dissent from Episcopacy.*"

I wish, Mr. Editor, that you would republish the whole article, and also one which appeared shortly afterwards headed "The exclusiveness of the Episcopal Church." They would be suited to the times. Although you (very properly in my judgment) have been accustomed to open your columns to those who hold different sentiments on this subject, yet I have never met, I am happy to say, any abstract statement of your opinions which is at all at variance with the above. The position taken is that of the P. E. Church in the U. S. I want no stronger proof of this than the preface to the Prayer Book, in which she says "the different religious denominations of Christians in these states were left at full liberty to model and organize their respective CHURCHES," &c., &c. Thus explicitly acknowledging them to be *Churches.* The leading ecclesiastical chieftains of England at this moment take the ground of moderate Episcopacy. Our presiding bishops have done so from the beginning. Our principal Church journals do the same thing. If I mistake not, the most learned and eminent of the Professors in our Theological Seminary do the same thing, at Gambier, Alexandria, and New York. How disgusting, then, is it to hear the flocks of newly fledged deacons and unfledged candidates for orders who are swarming out amongst us, prating and chattering in the dialect of ecclesiastical impertinence, about Christians who are our brethren still, although they are not so happy as to possess our peculiar institutions!

AN OLD CLERGYMAN.

REMARKS.—By a *principle,* we mean a *fundamental truth,* or a *divine institution;* and believing Episcopacy to be such, we call it a *principle* of the Christian Religion.

It is the nature of truth to exclude and condemn error; and it is the nature of a divine institution to exclude and condemn all practices opposed to it. The truth that God is one, necessarily excludes and condemns polytheism; the divine institution of the worship of God necessarily excludes and condemns idolatry. If men dislike this, they should blame the nature and constitution of things, and not the persons who merely state and explain them.

Hence the Episcopacy, if it be a divine institution, necessarily excludes and condemns all practices opposed to it; and hence also "moderate Episcopacy," which according to our correspondent's explanation of it does not exclude and condemn all opposing practices, can be no divine institution, no *principle* of the Christian Religion.

If any doubt this, let them apply the word moderate, as explained by our correspondent, to any other principle of Christianity, and see what sense they will make. In this case, a moderate divine worship would be one which contents itself with asserting its own sufficiency, without presuming to decide on the validity of idolatry; a moderate Christianity would assert its own sufficiency, without presuming to decide on the validity of Mahometanism; a moderate baptism would assert its own sufficiency, without presuming to decide on the validity of no baptism or of a baptism vicious in matter and form; a moderate Eucharist would assert its own sufficiency, without presuming to decide on the validity of a Eucharist which substituted other creatures in the place of bread and wine; and a moderate matrimony would be one which was content to assert its own sufficiency, without presuming to decide on the validity of bigamy, polygamy, &c. And so on to the end of the chapter.

We by no means object to the phrase "moderate Episcopacy," nor to our correspondent's explanation of it; only we think him in error (if he will allow us to say so) in applying the words "moderate Episcopacy" to a divine institution, such no doubt as he believes THE Episcopacy to be. One theory of Episcopacy is, that it is a human institution, founded on ancient and venerable precedent, but not on our Lord's institution; and which therefore men are free to accept or not, according to their views of expediency. This is a perfectly intelligible theory, and is well enough expressed by the words "moderate Episcopacy." But what we say is, that this moderate Episcopacy is a thing different *in kind* from THE Episcopacy of Christ's appointment. The one denotes a human, the latter a divine institution; the one is *not,* the other *is* a PRINCIPLE of the Church; and, what is of greater importance, the one contemplates no other than human authority to minister in holy things, while the latter includes the notion of *orders,* or *mission* emanating from Christ himself. Hence the former cannot be exclusive, but must allow the validity of all orders, for the simple reason that it believes in none. Hence also the latter must be exclusive; for the simple reason that Christ's mission is one, and that all *orders* must emanate from one source. And thus it appears (if our correspondent will pardon our freedom) that an article which tends (however undesignedly) to degrade the latter to the level of the former, would be more suitably headed "Burial of Church Principles;" that is the word for him; *burial* and not *revival.*

If it be said that *we,* the advocates of the Episcopacy, are exclusive and unchurch others, we deny the charge. For we freely grant (as we said in the article which our correspondent asks us to reprint) that Presbyterians, Congregationalists, Baptists, Methodists, &c., have valid orders *on their own hypothesis* of orders. The Presbyterians (we believe) claim that orders are derived through the line of Presbyters, which they have kept unbroken; and on their hypothesis we allow the validity of their orders. The Congregationalists, &c., believe that the ministry is a matter of ecclesiastical regulation, and that obedience is not due to the Church as to Christ; and on their hypothesis we allow that any number of men, taking the Bible for their rule and modelling their government on their views of its prescriptions, have a valid ministry. Mr. Duffield (a new sect in himself) and the Quakers claim orders by an *immediate* impulse from heaven; and on their hypothesis we allow that they are as likely to have valid orders as any others that make the same claim. What more in reason can these conflicting claimants ask of us? Would they have us stultify ourselves, and say that the orders which they claim are valid on a theory which they reject and vilify? Or would they have us change the nature and constitution of things, and make truth cease to be exclusive of error, and a divine institution cease to be exclusive of all practices which oppose it? This is plainly impossible; and it behooves them to remember, that if the Episcopacy be a divine institution, it is not on us who merely explain and defend it, but on its Divine Author that their charges of exclusiveness and bigotry must terminate.

It is hard to judge of Dr. Hawkins's views by the short extract which our correspondent has given; but if by "any positive institution" Dr. Hawkins means a *divine* institution, and if by "essential" he means essential to man, then we hold his position to be unsound and exceedingly dangerous. For what is essential, if a divine institution be not? On what other grounds can the Ten Commandments, the Sacraments, or Christianity itself, be said to be essential, than on the ground of divine institution? To ask for a new revelation to show us that the institutions which the Almighty has already given are "essential" to us, for the accomplishment in us of the gracious ends for which they were designed, seems to us to be shocking. Nor can the distinction between *natural* and *positive* be of any avail; for the plain reason that there can be no higher authority than God, and that therefore all the institutions which He has appointed for our guidance, whether natural or positive, must be essential for us until He relaxes or annuls them. But if by "any positive institution" he means an institution merely ecclesiastical, his position, though true, is irrelevant to the Episcopacy, considered as the channel appointed by Christ himself, for the transmission of his own *orders* or authority to minister in holy things. Or if Dr. Hawkins means that divine institutions themselves are not essential to God, so that He should be bound by them, the position (though true under certain limitations, and that in regard to some *natural* as well as *positive* laws) is, in this connexion, purely speculative; the practical question being, What is essential to us?

To the language of the Bishop of London we accede, provided that by "heretics and schismatics" are understood those who are formally and essentially such, and not those who are only materially such, or who live in a state of heresy and schism through no fault of their own. And this seems to be the meaning of the Bishop of London, who "trembles" (as indeed who would not?) to impute guilt to those whose hearts and intentions are known only to God. But the Bishop of London says plainly that the religious bodies to whom he refers want the Church in its *perfection;* in other words, that they have *some,* but not *all* the principles which belong to the Church as our Lord appointed it and designed it to remain. We say the same—neither more nor less—and, so our meaning be distinctly understood, we gladly adopt the Bishop's euphemism, and forego the odious imputation of "heretics and schismatics." Indeed, we thank the wary bishop for his gentlemanly description of *material* heresy and schism.

But that we may be distinctly understood, candor obliges us to add, that the want which must be supplied in order to give "perfection" to those religious bodies which are destitute of the Episcopacy, is that of a heart or head or the organ, whatever it be, which is the source of life and unity to the body. See Rom. x. 14, 15, where all is made to depend on the divine MISSION. So that where the ministry and sacraments are, *there* is the Church in all the "perfection" of which it is capable in this world; where these are wanting, *there* the body, by whatever name it be called, is indeed "imperfect," and labors under such a defect as no earth-born power can supply.

We are at a loss to see what countenance "moderate Episcopacy" receives from the extract which our correspondent has brought from the Churchman. The divine constitution and consequent obligation of Episcopacy are, in that extract, expressly asserted, and consequently the invalidity of orders not received from Episcopal authority is implied. Nor can a disclaimer of a belief in the invalidity of the "ministerial *acts*" of those who want the divine mission, be construed into an admission of the validity of their *orders.* For there are some "ministerial acts" to the valid performance of which orders are not required, as, for instance, matrimony; and there are others for the performance of which orders are required, but which, when done without orders, are commonly accounted valid; as, for instance, baptism. Again, orders are valid only to one end; viz., as empowering a man to act in the name and by the authority of Christ; while acts are valid for various ends; viz., to excite pious feeling, to instil good impressions, to strengthen virtuous resolutions, to administer rebukes to the vicious, and consolation to the afflicted. Validity in this sense (and it is all which the generality of Protestants claim, and of which they have any notion) we need not deny to the *acts* of an *unauthorized* ministry; but this is widely different from saying that the same acts are valid in the theological or Catholic sense of the word; viz., for securing the unity and life of the mystical Body of Christ. However, we do not defend the language; and would rather give utterance to the charitable feeling which prompted it, by expressing the belief that although the sacraments as administered and received in religious bodies separated from the Church are not valid, yet God will mercifully supply their defects in consideration of the good intentions and sincere faith of those who so administer and receive them.

By the by, what says "G. B." to "An old Clergyman's" argument from the Preface to the Prayer Book? If the words "Eastern Diocese" in the Journal of Convention proves Massachusetts, New Hampshire, Rhode Island, and Vermont, to be a veritable diocese, does not the word "Churches," in the Preface to the Prayer Book, prove the religious denominations there referred to, to be veritable Churches? And what says "An old Clergyman" to "G. B.'s" argument from the Journal? We should be glad to see them argue the point between them; the one being too good a Churchman to allow the argument from the Preface, and the other too much of a lawyer to allow the argument from the Journal. So at least we opine. We need hardly add, that we regard the word *Churches,* in the Preface to the Prayer Book, as used in the *popular* and not in the *rigid* sense; nor can there be any objection to such a use of the word, provided *the intention* of those who use it is distinctly understood. And the Church has taken good care that her intention shall be *practically* understood and observed, by restricting her clergy from all intermixture of sacred services with those religious denominations which, in the spirit of courtesy and kindness, she is pleased *to speak of* as Churches, but which, in the spirit of truth and fidelity, she is compelled *to treat* as schismatics.

For the Churchman.

THE SIXTH CANON.

Mr. Editor,—As one who feels interested that every thing should be done "in order," I confess I have felt some little surprise, *first,* that the provision of our 6th Canon should seem to have been disregarded in the late election of an Assistant Bishop in Massachusetts; secondly, that the worthy brother upon whom the choice has fallen should have so hastily accepted the appointment, after the question of the regularity of his election had been started, and before there was any opportunity for discussion; and thirdly, that the "Churchman," to whom all eyes are turned at such a time, should not have condescended to say a word, pro or con, on the mooted point. It must I think be granted that the question started by G., in the "Banner of the Cross" of the 8th inst., is at least worthy of consideration. I am free to confess, that to my mind his argument is unanswerable; and the whole proceeding in Massachusetts a nullity. In conversation, I have been told, by one person, the same thing was done some years ago, in the election of Dr. Potter; what then? "Two wrongs don't make a right." By another it has been said, if Massachusetts cannot elect an assistant, (and the same remark applies to either of the other states composing the Eastern Diocese,) then Bishop Griswold cannot have an assistant during his life time; inasmuch as it has been resolved, on his decease, to dissolve that federal union. Be it so. If the canon creates that difficulty, Massachusetts and the other states must submit to it, or withdraw from the connection and elect separate bishops. It may also be said, the Convention of the Eastern Diocese cannot elect an assistant, because the canon requires *succession,* and at the death of Bishop Griswold, there will be nothing to which the assistant bishop can succeed. True, but shall the canon be set aside to meet the difficulty? This appears to me to be the simple question. No internal regulations of the "Eastern Diocese" can affect the relation which that Diocese bears to the General Convention. The canon explicitly enacts, in a certain contingency, that "one assistant bishop may be elected *by* and *for* the diocese" which constitutes the Episcopal jurisdiction of the superannuated or infirm bishop; and that such "*one* assistant bishop shall in all cases, *succeed* the bishop, in case of surviving him." Here two questions occur: has Dr. Eastburn been elected *by* and *for* the diocese, of which Bishop Griswold is the diocesan? Can Dr. Eastburn succeed Bishop Griswold, when on the one hand he has not been elected *by* and *for* the diocese of which Bishop Griswold is the diocesan; and on the other hand, Massachusetts which has elected him, has no power under the canon to elect an assistant? If Massachusetts has the power, then each of the other states has it also, and as G. says, I can see no reason why Bishop Griswold may not have *four* assistants, if he is so old and infirm as to be unable "to discharge his Episcopal duties."

I perceive, dear brother, that the interpretation of the 6th Canon, for which I argue, will prevent Bishop Griswold from having any assistant, and this I regret. But the law of the Church, while it is law, should be enforced. A much greater injury is done by the slightest infraction of the law, than by leaving a diocese for a short time without full Episcopal supervision. "Justitia fiat, ruet cœlum."

As at present advised, I shall act according to the above understanding of the canon, when called upon myself to sign the testimonial of Dr. Eastburn; although for him personally I entertain the highest respect, and the sincerest affection. Yours, G. B.

Oct. 26, 1842.

For the Churchman.

EASTERN DIOCESE.

Dear Brother,—Since sending you a communication a few days ago, on the subject of the late election in Massachusetts, I have seen the editorial remarks of the editor of the "Gospel Messenger," copied into the Episcopal Recorder of to-day. Nothing said by the worthy editor of the Messenger, has changed my opinion. In truth, I am more surprised than ever, that he should have given such a reply to G. of the Banner of the Cross.

The editor of the Messenger says:

1st. That Bishop Griswold was never elected to the episcopate of the Eastern Diocese.

2d. There is no such diocese on the records of the Church.

3d. The General Convention knows no such diocese, any further than as a convenient term.

4th. Bishop Griswold was elected to the episcopate of *Massachusetts* in 1811, &c.

What are the facts, as they appear upon the Journal of the General Convention of 1811? On page 273, Bioren's edition, "The Bishop of New Hampshire, Massachusetts, Rhode Island, and Vermont," is spoken of. On page 275, the following occurs: "*Eastern Diocese in general.* Although in these states now formed into a diocese, some irregularities have taken place," &c., "yet the arrangements lately made to organize the Church, *and to obtain for it an Episcopal Head,* yield a ground of hope that *this branch of the Church of Christ* will not only preserve, but even extend more and more the light of the blessed Gospel." On page 278, Journal of House of Bishops, "This House received from the House of Clerical and Lay Deputies, the testimonials in favor of the Rev. John Henry Hobart, D. D., as Bishop elect for the diocese of New York; also, testimonials in favor of the Rev. Alexander Viets Griswold, *for the Churches of Rhode Island, Massachusetts, New Hampshire, and Vermont.*" On page 279, "It not appearing on the face of the testimonials of the Rev. Alexander V. Griswold how far the Convention of *the Churches* for which he was elected had given their respective sanctions to his election, this House sent the following message to the House of Clerical and Lay Deputies:"—'The House of Clerical and Lay Deputies are informed by the House of Bishops, that they desire an interview *with the deputies of the Churches in those states in which the Rev. Alexander Viets Griswold has been elected to the Episcopal chair.*'—"In consequence of the above message there appeared from the House of Clerical and Lay Deputies, a delegation from Massachusetts, New Hampshire, and Vermont, which gave this House satisfaction, that the Rev. Alexander Viets Griswold was unanimously elected by the Convention of the Church in Massachusetts, and so far as the election affected the Church in the other states, *it was concurred in by their respective Conventions,* and reported to their several constituents and approved of by them. With this evidence the House was satisfied." On page 290, "Resolved, That the Presiding Bishop of the House of Bishops be respectfully requested to address a letter in behalf of this Convention to the Venerable Society in England for Propagating the Gospel in Foreign Parts, informing them that the Church in the State of Vermont is duly organized, and in union with the P. E. Church in the United States of America: *being placed under the jurisdiction of the Bishop of the diocese of New Hampshire, Massachusetts, Rhode Island, and Vermont.*" On page 286, "On Wednesday, the 29th day of May, in Trinity Church," &c., "the Rev. John Henry Hobart, D. D., of New York, and the Rev. Alexander V. Griswold, of Bristol, Rhode Island, were consecrated bishops."—"*The latter for the Eastern Diocese,* composed of the states of Massachusetts, Rhode Island, New Hampshire, and Vermont." And in the certificate of consecration, on p. 287, Bishop Griswold is said to be consecrated into the office of Bishop of the P. E. Church *in the Eastern Diocese, composed,*" &c.—"to which he hath been elected by the Convention of said states."

Such are the facts, let those whom it may concern judge how far the editor of the Messenger is correct in his statements.

Yours affectionately, G. B.

Oct. 29, 1842.

REMARKS.—In the Journal of the House of Clerical and Lay Deputies for May 22, 1811, (Bioren, p. 270,) we read that "the Rev. Mr. Gardiner made a communication to this House that the Rev. Alexander Viets Griswold had been canonically elected Bishop of the Diocese composed of the states of New Hampshire, Massachusetts, Rhode Island, and Vermont.

"On motion, *Resolved,* That this House will now proceed to sign the testimonials in favor of the Rev. Alexander V. Griswold, Bishop elect of the Eastern Diocese; which testimonials were unanimously signed by the House," &c.

It would appear from the face of this record that Mr. Griswold was elected (as our correspondent supposes) by and for one diocese; viz., "the Eastern Diocese," composed of the several states above named. But did the House of Bishops accede to this view? Did the House of Clerical and Lay Deputies intend it, and adhere to it? Did the General Convention adopt it? And was Mr. Griswold consecrated on this presumption? Nothing of the sort; for we read in the Journal of the House of Bishops of Thursday, May 23, as follows:

"It not appearing on the face of the testimonials of the Rev. Alexander V. Griswold, how far the Convention of the Churches for which he was elected had given their respective sanctions to his election, this House sent the following message to the House of Clerical and Lay Deputies:

"'The House of Clerical and Lay Deputies are informed by the House of Bishops, that they desire an interview with the deputies of the Churches in those states in which the Rev. Alexander V. Griswold has been elected to the Episcopal chair.'

"In consequence of the above message, there appeared from the House of Clerical and Lay Deputies a delegation from Massachusetts, New Hampshire, and Vermont, which gave this House satisfaction, that the Rev. Alexander V. Griswold was unanimously elected by the Convention of the Church in Massachusetts, and so far as the election affected the Church in the other states, it was concurred in by their respective Conventions, and reported to their several constituents, and approved of by them. With this evidence the House was satisfied."

The fact then is plain that Mr. Griswold was elected to be Bishop of the Church in Massachusetts, and that the bishops required to be, and were satisfied on this point, before they proceeded to his consecration. Mr. Griswold therefore was elected and consecrated to be the Bishop of the Church in Massachusetts. The Church in Massachusetts was and is a diocese in communion with the Protestant Episcopal Church in the United States. The Sixth Canon provides that in case of the permanent inability of the Bishop of a Diocese, "one Assistant Bishop may be elected by and for the said diocese;" and as Bishop Griswold is the Bishop of the Diocese of Massachusetts, it seems to us that the election of Dr. Eastburn to be his Assistant in the same diocese is unquestionably within the provision of the Canon. Nor do we see any thing to prevent the election of bishops respectively by and for the two other dioceses to which Bishop Griswold was originally elected, and over which his jurisdiction now extends.

It seems to us that our correspondent has been led into error by not distinguishing between the *strict* and *popular* meanings in which the word *diocese* has been used among us. In the *strict* sense of the word, *diocese* has been used by us to denote a number of churches in any state or territory which have acceded to the Constitution of our Church, and are represented in our General Convention; but in a *loose* or *popular* sense we have applied the word diocese to all the Churches under the jurisdiction of a single bishop. In the former sense the *collective* Churches of New Hampshire, Massachusetts, Rhode Island, and Vermont, have no attribute of a diocese, having never, in their *collective* capacity, acceded to the constitution of the Church, nor been represented in, nor in any way recognized by, the General Convention. But as the Churches, in these *several* dioceses, have been *severally* placed under the *collective* jurisdiction of one bishop, it has happened that in a *popular* way, and merely for convenience' sake, they have received, in a *collective* capacity, the designation of a diocese. The Journals of Convention have spoken of "the Eastern Diocese," using the expression in its *popular* sense; but we are not aware of any act by which an "Eastern Diocese," in the *strict* sense of the word, has been ever recognized by the Church.

It is superfluous to add, that we entirely concur in the views which have been so clearly expressed by the Gospel Messenger and the Banner of the Cross.

JULIA OF BAIÆ; or *The Days of Nero. A Story of the Martyrs.* By the author of "The Merchant's Daughter," "Virginia," "Christmas Bells," &c. New York: Saxton & Miles, 205 Broadway. Boston: Saxton & Pierce. 1843.

Vivacity, truth to nature, philosophy, and a substratum of sound principle, are characteristics of this agreeable and thrilling story, which excites without enfeebling the affections. The work is altogether superior to the former essays of the author in the same kind of writing; and we take it as the pledge, for which we have long looked and which we hold him bound to redeem, of his ability to reclaim for the Church a species of literature which the world and a class of religionists who are unwittingly subservient to its lusts, are constantly employing to her detriment.

We have seen in several of our exchange papers an extract of a letter from some American Methodist minister travelling in England, which descants on the monarchical tendencies of what the writer indecently calls "Puseyite" principles. As a practical refutation of the charge, we point to the article from the British Critic on our first page, which we think will be found sufficiently democratic. We have always contended that the chief spring of the late Catholic movement in England has been a true Christian sympathy with the poor, and especially the manufacturing classes, and an ardent desire to reassert and reclaim for them their just rights in the ministrations and privileges of the Church; and that its only lasting and really effective opposition will be found in an unwillingness to purge the establishment of its aristocratic abuses.

We are happy to see that "The Church" has republished in its columns the Sermon of "the good and highly gifted Bishop of Michigan," and strongly recommended it to an entire and attentive perusal.

The labors of this able and uncompromising journal in upholding the principles of the Christian Church, and of the civil government under which it lives, ought to be a constant source of thankfulness to all the sound friends of religious and civil liberty. It is seldom indeed that a head so clear and a heart so generous as are manifested in the conduct of this noble journal are brought to the support of any cause. We make no apology for referring to its political principles, for we hold the man that refuses to uphold, as far as he conscientiously can, the civil institutions of his country, to be recreant to his principles as a Christian. That hostility should be manifested to this journal, and an opposition paper talked of, is not strange, but only the natural consequence of its fearlessness and ability; but it would be strange and disgraceful to the Church if every note of opposition did not awaken for the journal a tenfold more cordial support, and rally its friends around it with a more determined spirit. And such we are happy to learn is the fact; "the Bishop of Montreal," it is authoritatively stated, "will not be a party to any such project as that of getting up a paper in Montreal in opposition to The Church;" and those most likely to be informed in the matter say, that no such project will be attempted. We could expect no less from the Canadian Church.

CLERICAL CHANGES.

The Rev. Benjamin Akerly, and the Rev. William Adams, Deacons, having removed with letters of dismission from this diocese to the jurisdiction of the Right Rev. Jackson Kemper, D. D., Missionary Bishop, and been received by him, have changed accordingly their canonical residence.

The Rev. W. S. Walker, having received a call to the parish of St. John's, Ithaca, has resigned his charge of St. Matthew's, Sunbury, Pa., and wishes all letters and papers to be addressed to him at Ithaca, N. Y.

The Rev. Henry Van Dyke Johns has been received by letters dimissory from the diocese of Ohio, and has been canonically called to the rectorship of Christ Church, Baltimore.

Twenty-five new Students have entered the General Theological Seminary this season; and four other applicants are expected to enter soon.

EDUCATION BOARD.—The Protestant Episcopal Society for Promoting Religion and Learning in the State of New York, on Tuesday organized an Education Board, to consist of a Superintendent of Education, the Treasurer and Secretary of the Society, ex officio, and four other Trustees; and the Rev. Dr. McVickar was elected the Superintendent.

TO CORRESPONDENTS.

"Amateur," "A Missionary at the West," "O.," "F.," and "B. F. T.," in our next.

"Query" is received.

SUNDAY SCHOOL CHRISTMAS OFFERING FOR MISSIONS.

The Domestic and Foreign Committees agree in suggesting that the various Sunday schools should be invited on the morning of Christmas day to bring a missionary offering. The object of this would be two-fold. First, an increased interest in the Missions of the Church throughout the Sunday schools; and second, an important addition to the funds of the two Committees. The undersigned add the following suggestions, which may be found convenient in leading to a uniform result.

1st. That the subject be mentioned in each Sunday school, on several occasions previous to Christmas day, and the children invited to prepare for it.

2d. That on the morning of Christmas day, each Sunday school be assembled for the purpose of listening to remarks on the subject of Missions, and their several donations be then received.

3d. That unless otherwise specially desired, the amount be equally divided between the two Committees. The fund thus obtained to be appropriated to missionary objects more especially interesting to the young.

4th. This donation to be termed the "Sunday School Christmas Offering," and to be independent of all other S. S. Missionary contributions.

The subject is affectionately commended to our brethren, in the hope that a united effort will be cheerfully made, and that the delightful feeling that all are thus engaged on the same day, may animate the youth of our Sunday schools every where to a happy and appropriate commemoration of the Saviour's nativity. In the hope that every child may share in the privilege, we are, affectionately,

Your friends and brethren in Christ.

N. S. HARRIS.
J. A. VAUGHAN.

Addressed to the Rectors of Parishes.

We heartily commend the following object to the liberality of our readers:

FULTON, Oct. 22d, 1842.

Rev. A. C. Treadway.

Dear Sir,—At a meeting of the Vestry of Zion Church, Fulton, held at the office of Elbert Holmes, Esq., in the village of Fulton, on the 19th day of Oct. inst., it was unanimously

Resolved, That the Rev. A. C. Treadway be requested to visit such places as he may think proper, on behalf of the Wardens and Vestry of Zion Church, Fulton, to solicit aid of such societies as may be able and disposed to liberality, to enable this society to finish their church, and to discharge the existing lien upon their church lot. By order of the Vestry.

JAMES F. HUBBARD, Clerk.

A statement of the affairs of the Society of Zion Church, Fulton.

The Wardens and Vestry of said church purchased a lot with the intention of erecting a church thereon, in the spring of 1836, and agreed to pay for the same the sum of five hundred dollars. Early in the same season they commenced building their church, and at the close of the ensuing they had raised and enclosed it. The year 1839 they laid the floors and lathed and plastered the walls of their church, and in that condition it has since been used as a place of public worship, the pulpit and seats being made of rough boards for temporary use. They have paid towards their church lot, of principal and interest, four hundred and eight dollars, and there remains yet unpaid upon the mortgage given to secure the payment of said purchase money of principal and interest about two hundred and twenty-nine dollars.

They have expended upon the church, in bringing it to its present condition and for the stove-pipe, &c., used in the same, a little over twelve hundred dollars; and it is estimated that, aside from the building materials now on hand and promised to them, four hundred dollars, laid out in the most judicious and economical manner, will finish the edifice; making, with the two hundred and twenty-nine dollars due upon the lot, six hundred and twenty-nine dollars necessary to be raised by the Wardens and Vestry of said church to finish their building and clear it of incumbrances. It may be well to state here, that the mortgage alluded to has been transferred to another since it was executed, who peremptorily demands immediate payment.

At the time of the purchase of the said lot, and the commencement upon the church building in 1836, Zion Church, Fulton, numbered about thirteen male members, of whom only eight individuals were considered and have rendered themselves efficient in furnishing means for forwarding the enterprise. These eight individuals were then in good pecuniary circumstances, but have all, with but one exception, become poor since that time, mainly by unfortunately lending their names to their friends (as endorsers) at periods of monetary distress; and with but that exception, have contributed more towards the purchase of said lot and the erection of said church, than their whole property is now worth.

The Society is consequently unable, in and of itself, to raise the amount necessary to finish their church and discharge the lien upon their church lot. JAMES F. HUBBARD,

Clerk of the Vestry of Zion Church, Fulton.

I hereby express my approval, and earnestly recommend the object above stated to the benevolent and pious throughout the Diocese and elsewhere. W. H. DELANCEY,

Bishop of the Diocese of Western New-York.

Fulton is a very thrifty place, and will, I make no question, shortly be classed with our most important western villages. The misfortune of the Church here is, that she has always been in a feeble minority compared with the other communions of the place. This has arisen partly from their having first occupied the ground—but principally from the fact that we have had very few accessions from persons moving in, whilst of those who have migrated to other parts, an unusual proportion has fallen to the share of our Church. The result has been, that, as above stated, the same eight or ten families of which the congregation consists, have done all that has been done, thus far—and much the greater part by three or four individuals, who are in very moderate circumstances.

There are here about twenty communicants; and no where has the Church better friends, or the Redeemer more devout and zealous worshippers. They are among the last too, who would apply to others for assistance, and are only now constrained to do it, because there remains to them *no other alternative.* The Missionary of the station, being himself satisfied of this, will, in compliance with the solicitation of his Vestry, at once proceed to the larger and wealthier parishes of the Diocese, and state, with a view to obtain, by personal application, the amount required to relieve this feeble, but promising, and very interesting con-

gregation, of the embarrassment which thus threatens the dissolution of the Parish.

A. TREADWAY,
Missionary at Fulton and Granby, Owego Co., residing at Owego.

INTELLIGENCE.

The Rev. Dr. Robertson and family reached Boston on the 10th of September, after a tedious passage of 130 days from Smyrna. Through the unremitted attentions of Capt. Watson, they suffered but little from their prolonged passage, and are all in the enjoyment of usual health.

Dr. R. visited Greece for objects of Missionary inquiry in 1829, and the following year proceeded with his family to Athens, accompanied by the Rev. Mr. Hill and Mrs. H. From thence Dr. R. removed in 1832 to Syra, where, for six years, he was employed in conducting the operations of the press, and where Mrs. R., through a period of severe trial, was engaged in the superintendence of a Mission School. On relinquishing the department of missionary labor connected with the press, Dr. R. removed to Constantinople, addressing his labors to the Greek community of that city. During the twelve years of absence the family of Dr. R. have not visited America. Of his seven children four were born abroad. He himself spent a short time here in 1836. Considerations of a domestic character have led to his present return, with no expectation of again laboring abroad; his interest and confidence in these Eastern Missions are increased, and he leaves a void which in many respects cannot be easily filled, few missions requiring more imperatively the presence of experience and wisdom.—*Spirit of Missions.*

Texas.—The Rev. Charles Gillett, a graduate of the Theological Seminary, Alexandria, and now in priests' orders, was appointed by the Foreign Committee, on the 11th of October, missionary to Texas. His immediate field of labor to be chosen after reaching that country. —*Ib.*

Grace Church, Utica.—Some of our readers know that the rector of this parish, the Rev. A. C. Patterson, has been out of health for several months. It is with much pain that we state that it has been found necessary for him to have a respite from his duties. The Vestry have advised his absence for six months, in the hope that change of scene, rest, and freedom from care will enable him to return to his duties with renovated strength. That this hope may be realized, is our most fervent prayer: for after an almost daily intercourse of more than three years—after enjoying his society in the most unreserved and happy interchange of views and affections, and after a full knowledge of the success which has attended his ministrations, the universal demonstration of respect for his talents, esteem for his character, love for his amiable deportment in all the offices of social intercourse and affectionate devotion to the spiritual wants of the people of his charge,—we cannot but regard it as a severe affliction that the parish is deprived, even for a time, of his attention and watchfulness. That his weakness may become strength, and his disease be changed to health, through the blessing of Him by whose decree all medicine acts, will be the prayer, we are very sure, of the whole of an attached flock.

Mr. Patterson was so far improved as to allow him, under the care of his physician and some kind friends, to leave this city on the 26th, for Boston, where his family connections reside. His place is temporarily supplied by the Rev. Mr. Leeds, who will, under the divine favor, officiate regularly for some weeks at least.—*Gospel Messenger.*

DIOCESE OF CONNECTICUT.

Ordination.—On Thursday, September 20th, Bishop Brownell held an ordination, and administered the holy and apostolic rite of confirmation in St. James' Church, Danbury. After morning service, conducted by the Rev. D. H. Short, assisted in the lessons by the Rev. J. Purves, the bishop admitted the Rev. Thomas P. Guion, minister of the parish, to the holy order of priests, the Rev. S. S. Stocking presenting the candidate. The Rev. Dr. Mead preached, Isaiah 49, 4, "Then I said I have labored in vain, I have spent my strength for nought and in vain; yet surely my judgment is with the LORD, and my work with my GOD."

The evening service was conducted by the Rev. A. H. Partridge, after which the bishop confirmed and addressed twelve persons; and the Rev. N. S. Harris, Secretary and General Agent of the Committee for Domestic Missions, presented the claims of said Committee, and a collection was taken.

Beside the bishop there were present, of the clergy, the Rev. Dr. Mead, the Rev. Messrs. Ives, Stocking, Purves, Atwell and Guion; and the Rev. Messrs. Harris, Short, and Partridge, of New York.—*Chronicle of the Church.*

DIOCESE OF NEW JERSEY.

St. Paul's Church, Paterson.—We were much gratified with the services at this church on Friday of last week. Pursuant to notice given in this paper, there had been divine service every evening of the week up to Friday. On Friday morning Bishop Doane arrived, accompanied by the Rev. Messrs. Henderson and Ten Broeck of Newark, Mr. Williams of Orange, and Mr. Southard of Belleville. In the morning divine service was read by the Rev. Mr. Henderson; the bishop preached from John xxi. 15, and administered the holy communion, being assisted therein by Mr. Henderson. In the afternoon divine service was performed by the Rev. Mr. Warner, and about fifty children of the parish were catechised by the minister, Mr. Loutrel, and subsequently examined by the bishop. In the evening, a large and overflowing congregation assembled, and after prayers by the Rev. Mr. Loutrel, the bishop preached from Ecclesiastes v. 1, "Keep thy foot when thou goest to the house of GOD;" and administered the interesting rite of confirmation to 17 candidates.—*Passaic Guardian.*

On Friday, 14th instant, in Christ Church, Newton, morning prayers were read by the Rev. Messrs. Staunton and Jacques, adult baptism was administered by the rector, the Rev. Mr. Dunn, and the bishop confirmed 3 persons, preached and administered the holy communion.

In the evening, in St. Luke's Church, Hope, the Rev. Mr. Staunton read prayers, the rector, the Rev. Mr. Jacques, administered adult baptism, and the bishop preached and confirmed 3 persons. On Saturday, 15th, the Rev. Mr. Staunton read morning prayers, and the bishop peached, and administered the holy communion. In the afternoon, the Rev. Mr. Staunton read prayers, and the rector catechised the children, who were examined by the bishop.

In the evening, in St. James' Church, Knowlton, the Rev. Mr. Jacques read prayers and the bishop preached. The Rev. Mr. Staunton was present. On Sunday, 16, (Twenty-First after Trinity,) the Rev. Mr. Staunton read morning prayers, and the children were catechised by the Rev. Mr. Jacques, and examined by the bishop, who also preached and administered the holy communion. After the service he confirmed a sick person, in private.

In the afternoon, in Zion Church, Belvidere, the Rev. Mr. Staunton read prayers, and the bishop preached. The Rev. Mr. Jacques was present. In the evening, the Rev. Mr. Jacques read prayers, and the bishop preached. The Rev. Mr. Staunton was present. On Monday, 17th, the bishop read morning prayer, preached, and administered the holy communion. He also administered the holy communion to a sick person in private.

In the evening, in St. Paul's Church, Clinton, the minister, the Rev. Mr. Adams, read prayers and the bishop preached.

On Tuesday, 18th, St. Luke's Day, in St. Thomas' Church, Alexandria, the minister, the Rev. Mr. Adams, read morning prayers, and catechised the children, who were examined by the bishop; after which he preached, confirmed 3 persons, and administered the holy communion.

In the evening, in the building erected by the parishioners of Calvary Church, Flemington, but not yet finished, the minister, the Rev. Mr. Adams, read prayers, and the bishop preached. On Wednesday, 19th, the Rev. Mr. Adams read morning prayer, and the bishop preached, confirmed 2 persons, and administered the holy communion.

In the evening, in the Court House, at Somerville, the Rev. Mr. Adams read prayers, and the bishop preached. The Rev. Mr. Stubbs was present.

DIOCESE OF PENNSYLVANIA.

We have much pleasure in stating that our esteemed friend and brother, the Rev. Frederick Ogilby, A. M., assistant minister of St. Mary's Church, Burlington, N. J., has accepted a unanimous invitation to the rectorship of the Church of the Ascension in this city, and will immediately enter upon its duties. We congratulate the congregation on the judicious choice. Mr. Ogilby will prove worthy of their love and confidence, and we doubt not that his labors will be greatly blessed.

Consecration.—On Saturday, 22d inst., Christ Church, Alleghany city, was consecrated by Bishop H. U. Onderdonk. We are happy to learn that the affairs of this parish are in such an encouraging state, and its prospects so pleasing, under the faithful labors of its excellent rector, the Rev. Thomas Crumpton. The sum of $800 was lately realized by a Fair, in which the ladies of Trinity Church, Pittsburg, (a congregation distinguished for its liberality on all occasions,) took a very active part.

The Right Rev. Aubrey G. Spencer, Lord Bishop of Newfoundland and Bermuda, preached in Trinity Church, Boston, on the morning of Sunday, 9th inst.

Jubilee College.—We learn from a postscript to Bishop Chase's circular, that about $600 have been received in reply to it, from various sources. A Sunday School superintendent advises, "That the Sunday School teachers should aid to the extent of one dollar each. And that they should, also, by circulating the '*Reminiscences*,' and by personal efforts, endeavor to induce others, members of their respective congregations, to aid so good a work." The bishop says he is thankful for this suggestion, and will send to each school an order on his booksellers, for the book referred to. He will please accept the thanks of the editor of the *Banner*, in behalf of his Sunday Schools and parish, for the order which he has received for a set of his "Reminiscences," four numbers. They will prove a very acceptable and valued present.

We are happy to learn that, "after a severe illness, the bishop is now quite recovered, and resumes his labors in the vineyard of CHRIST with unabated diligence."

Ordinations.—On Wednesday, 12th inst., in Christ Church, Richmond, Va., the Rev. J. A. Massey, deacon, was admitted to the holy order of priesthood, by Bishop Meade.—*Banner of the Cross.*

DIOCESE OF DELAWARE.

Bishop Lee's Appointments.—Wednesday, November 9th, Little Hill Church, A. M. Friday, November 11th, Millsboro', evening. Saturday, November 12th, Long Neck, P. M. Sunday, November 13th, St. George's Chapel, A. M.,—Lewes, P. M. Wednesday, November 16th, Milton, evening. Thursday, November 17th, Georgetown, evening. Sunday, November 20th, Dagsboro, A. M.,—Georgetown, evening.—*Ib.*

DIOCESE OF MARYLAND.

Confirmations.—On Friday, October 7th, in St. Mark's Church, Maryland Tract, Frederick co., after morning prayer by the Rev. Mr. Bulkley, the bishop preached and confirmed 5 persons. (Several more candidates were prepared, but through insufficient notice of the appointment, were not present.)

On the Twentieth Sunday after Trinity, in All Saints' Church, Frederick, after evening prayer by the Rev. Mr. Peterkin, the bishop preached, and confirmed 27 persons.

FOREIGN.

Propagation of Popery.—The sums extracted by foreign priests from the wretchedly impoverished inhabitants of Ireland, for the Romish propaganda, are quite marvellous. There really ought to be a re-enactment of some of the old statutes against these cormorant frauds and extortions. We find the following sum total for one month, and that the dead month of the year, published in the papers:—"Total received from 1st August to 5th September, £670 17s. 10." This, together with the repeal extortions and other such works, is pretty well. The truth is, that Rome gathers her taxes here now much more boldly than England.—*Dublin Statesman.*

Religious Liberty in the Army.—A circumstance lately occurred in Chichester which will probably be read with interest by every lover of religious liberty. The reserve battalion of the 71st Highlanders, soon after their arrival at Chichester Barracks, expressed their willingness, as Presbyterians, to be marched to the Episcopal Church. As there is no Presbyterian kirk in this city, they chose to worship at an Independent chapel, where the services differ little from their own. The Rev. J. Benson, A. M., the minister, engaged to perform an extra service for them on Sunday afternoon, as, being 400 strong, they could not be accommodated at the morning or evening services. After they had attended the first Sabbath, certain opinions were expressed by the ecclesiastical authorities on the point at issue, which induced Colonel England to order the men back again to the Established Church on the following Sunday. They were accordingly marched to St. Paul's Church, but on halting at the gates they refused to enter. "This is na oor place o' worship," they coolly observed. They were told, if they did not go in they must be marched back again to the barracks. About 100 were induced to go in—the remainder were marched back again to their quarters. Soon after the sermon was begun, those who had gone in made a simultaneous movement, and absolutely walked out of the church. On Monday morning the Rev. J. Benson waited upon the Colonel to expostulate with him on what he deemed a violation of liberty of conscience, and also of the rights of soldiers in the British army. In the course of the week a letter was received from the Major-General commanding the district, authorizing Mr. Benson to preach to the Presbyterian troops during their stay in Chichester, and ordering the men to be marched down to the Independent chapel by the captain on duty for the day. The letter was publicly read to the men in the barrack-yard, by order of the Colonel; and on the following Sunday the gallant Highlanders returned to what they termed "their ain place o' worship." The band (without instruments) conducted the singing, the Scotch version of the Psalms was used on Sabbath afternoon, and a serjeant acted as precentor, reading out every two lines. About a month ago, Captain Peel, nephew of the Premier, and Lord Arthur Lenox, major of the regiment, and M. P. for Chichester, voluntarily accompanied the captain on duty to the afternoon service, at the Independent Chapel. His lordship afterwards expressed his cordial approbation of the religious predilections of the men, and stated his readiness, if necessary, to express the same opinion in the House of Commons. These high-minded and brave fellows are now on their voyage to Canada, almost every man carrying his Bible and Psalm book with him. May they ever be, at least, as valiant for the truth as it is in JESUS, as they have proved themselves to be in defence of their principles as Presbyterians. A small number of them were Wesleyans and attended their own chapel. When they marched past Chichester cross on their way to Portsmouth, responsive cheers between the military and the populace evinced the high estimation in which they were held, A small depot for the regiment has been left in the Isle of Wight.—*Watchman.*

Wesleyan Popery.—A Mr. Simpson, in writing to the Wesleyan Missionary Committee, an account of the death of Mr. John Waterhouse, General Superintendent of the Missions in Australasia and Polynesia, says (as published in *The Watchman* of last Wednesday) that just before his death "he wished to be raised up in bed, and while his sons were supporting him, he appeared as though recognizing somebody about his bed, and then exclaimed 'Wesley! Wesley! Wesley! Smith! Smith! Clark!' just as though he were addressing the parties whose names he mentioned. I simply relate the fact as it occurred; but may we not suppose, that as he drew near the invisible state, and heaven opened on his eyes, he might catch a view of these blessed spirits, and accost them by name as his future associates?" So says Lord Shrewsbury, in giving the stories of his *Estatica*, that he relates facts as they occurred: but the question really is, whether they be facts or not? We denounce the whole as rank imposture, put forth for factious sectarian purposes of the worst character. As to poor Mr. Waterhouse, it may be true, that he pronounced the names of the founder of his religion, and of two of its staunchest advocates, but that he saw the spirits of the parties he named, is of course merely the comment of brother Simpson, who is after all no more of an enthusiastic miracle-monger than his Wesleyan or popish brethren, who deal in the same kind of wonders to propagate their respective false religions.—*London Church Intelligencer.*

MARRIED,

On Monday evening, October 31, in St. Stephen's, Philadelphia, by the Rev. H. W. Ducachet, D. D., the Rev. W. S. Walker, Rector of St. John's, Ithaca, N. Y., to Miss Eliza Greenough, Esq., of Sunbury, Pa.

In Boston, on Monday, October 24, in Trinity Church, by the Right Rev. Bishop Griswold, the Rev. Moses P. Stickney, rector of St. Michael's Church, Marblehead, to Jane Frances, third daughter of the late William Curry, Esq., of St. Andrew's, New Brunswick.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Rt. Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 50 Great Jones.
Berrian, D D, Rev William, 50 Varick.
Carder, Rev. J. D., Fort Hamilton, New York Harbor.
Cooke, Rev James W., 4 Jane street.
Dowdney, Rev. John.
Eastburn, D D, Rev Manton, 10th street, near Fifth Avenue, rear of the church.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M., 371 Hudson.
Frazer, Rev Alexander, 120 Orchard st.
Hackley, Rev. C. W., 125 Bleecker street.
Haight, Rev Benjamin I., 3 Rutgers Place.
Hawks, D D, Rev Francis L, Flushing, L. I.
Higbee, Rev Edward Y., 159 Chambers.
Hoyt, Rev. R., St. Andrew's Ch, 3d Av. on 123d st.
Huddart, Rev. R, Townsend, 422 Houston.
Jackson, Rev. C. D., Waverly Place, corner of Greene.
Jones, Rev Charles, 464 Fourth st., near 1st Avenue.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N. 103 Amity street.
Millett, Rev. James, 24 Waverley Place, cor. Greene.
Milnor, D D, Rev James, 82 Beekman.
Mines, Rev. F. S., 64 Varick street.
Morris, Rev William, 76 Varick.
Ogilby, Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac 453 Houston.
Parker, Rev. B. C. C., 589 Broadway.
Peck, Rev Isaac, 139 Grand st.
Pound, Rev. Jesse, 27 West Washington place, (late Barrow st.)
Price, Rev Joseph Henry, 22 Bleecker st.
Pyne, Rev. Smith, Eleventh street, near Fifth Avenue.
Richmond, Rev William, Bloomingdale.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev R. C., 47 Amos-street.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D. D., Rev Thomas H, 1 Rector.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev. John A., 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D., Rev Jonathan M., 10 Hubert.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D., Rev John L., Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D D., Rev Benjamin C., 1 Sands street.
Diller, Rev. J. W., Washington Avenue, opposite the Collegiate Institute.
Goddard, Rev. Kingston, Jeroleman street, opposite Sidney Place.
Henry, D. D., Rev. Caleb S., cor. Willoughby and Jay.
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev. William H., No. 9 Tillary street.
Messenger, Rev John F., Butler, 3 doors from Smith.
Page, Rev. William P., Lawrence street, near Myrtle.
Patterson, Rev. Stephen, 281 Adam street.
Stone, D. D., Rev. John S., next door to Christ Ch.
Walter, Rev. W. H., 74 Eighth street.

Williamsburgh.

Clapp, Rev. Caleb, No. 3 South Third street.
Haskins, Rev. Samuel M., No. 4 South Third street.

Jersey City, N. J.

Barry, D. D., Rev. Edmund D., Essex-street.

PROT. EPISCOPAL TRACT SOCIETY.

The Board of Trustees will meet at the Church Depository on Tuesday afternoon, 8th inst., at half past 3 o'clock.

P. E. F. McDONALD, Sec'y.

New York, November 5, 1842.

CALENDAR.

NOVEMBER.

6. Twenty Fourth Sunday after Trinity.
13. Twenty Fifth Sunday after Trinity. [On this day the Collect, Epistle, and Gospel, for one of the Sundays after the Epiphany are to be used. *In the opinion of the Bishop of this Diocese, formerly given in this paper, with its reasons, it should be* The Sixth Sunday after the Epiphany.]
20. Twenty Sixth Sunday after Trinity. [On this day the Collect, Epistle and Gospel, for the Twenty Fifth Sunday are to be used.]
27. Advent Sunday.
30. St. Andrew the Apostle.

DECEMBER.

4. Second Sunday in Advent.
11. Third Sunday in Advent.
14. 16. 17. } Ember days.
18. Fourth Sunday in Advent.
21. St. Thomas the Apostle.
25. CHRISTMAS DAY.
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Second Sunday in Advent, December 4, Calvary Church, *Brooklyn.*

Fourth Sunday in Advent, December 18, St. Thomas' Church, *New York.*

Second Sunday after the Epiphany, January 15, Church of the Ascension.

Fourth Sunday after the Epiphany, January 29, St. Clement's Church.

Septuagesima Sunday, February 12, Emmanuel Church, *Brooklyn.*

Quinquagesima Sunday, February 26, St. Peter's Church, *New York.*

Second Sunday in Lent, March 12, Mission Church of the Holy Evangelists.

Fourth Sunday in Lent, March 26, Mission Church of the Epiphany.

Fifth Sunday in Lent, April 2, All Saints' Church, P. M.

Sunday next before Easter, April 9, Church of the Nativity.

Second Sunday after Easter, April 30, St. Luke's Church, *Brooklyn.*

NOTICES.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Board of Managers will meet at the Church Depository on Tuesday afternoon, the 8th inst., at 5 o'clock.

WM. H. BELL, Secretary.

New York, November 5, 1842.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS

The treasurer of the Committee for Domestic Missions, since his report of Oct. 23d, has received the following contributions, viz.:

New York, Putnam county, St Philip's ch, per Rev Mr Williams, $1; Con, Danbury, St James', after sermon by Secretary and General Agent, $9; donation from Wm K Lathrop, $10; domestic missions, from V, $3; Virginia Norfolk, Christ Church Missionary Association, for general purposes, $90; Fox River, Ill, $10—$100. Through E Wilcox, Esq, R A, Phil, from male infant school Trinity ch, Southwark, per Rev Dr Coleman, $3; Missionary Association of St James' ch, Phil, for Bishop Kemper's mission, $10; St John's ch, Pequea, per Rev Mr Buchanan, $12, Christ ch, Middletown, Con, per Rev Mr Wiltbank, $25; St John's ch, Bellefonte, Penn, per Rev M Watt, $28. Total, $196.

THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co,
Nov. 2, 1842. 152 Broadway, New York.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber thankfully acknowledges the receipt of $8 80, from the chapel of St Paul's College, for the poor of his charge.

BENJAMIN EVANS, Missionary.
November 2, 1842. 360 Broome street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From teachers of the branch of the Sunday school of Grace ch, Boston, to constitute Mr Edward Augustus Renouf a life member, $10. Miss Spear, Boston, annual, $1. V, annual, $1. Total amount, $12.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository 20 John-street.
New York, November 2, 1842.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

From St Michael's ch, Naugatuck, Con, offerings, per Rev J L Clark, $5; Church of the Ascension, New York, in addition to former contribution, $67; family mite box, $5 75; T Y, a member of St Thomas' ch, Middletown, Frederick county, Virginia, for Africa, $5; for Siam $5—$10. Two ladies of the Church of the Ascension, New York, their annual contribution for education of teachers at Athens, $100; W K Lathrop, per F S Winston, $10; Rev E H McMechen of Clarksburg, Harrison county, Va, $10; offerings of Christ ch, Guilford, Con, per Rev T L Bennett, $8; ladies of St Luke's ch, Rochester, for female beneficiary at Athens, 2d annual payment, per Miss A E Rochester, $80; V, yearly, $1; a female friend to missions, Putnam, Ohio, $15; A and L, Zanesville, Ohio, $15—$30. Monthly offerings of Trinity ch, New Haven, per Rev H Croswell, for the Jews, $2; for mission at Crete, $2; foreign missions generally, $26—$30. Total, $356 75.

J. SMYTH ROGERS, Treasurer.
New York, November 2, 1842.

BURNET'S HISTORY OF THE REFORMATION.

JUST PUBLISHED, The History of the Reformation of the Church of England, by Gilbert Burnet, D. D., late Lord Bishop of Salisbury; with the Collection of Records and a copious Index, revised and corrected with additional Notes and a Preface, by the Rev. E. Nares, D. D., late Professor of Modern History in the University of Oxford. Illustrated with a Frontispiece, and 23 elegantly engraved Portraits, forming four elegant 8vo vols., $8.

"These four noble volumes will make up an important part of a clergyman's library, and a part too so indispensable, that his library would be exceedingly incomplete without it. Bishop Burnet's work is probably the most complete, and in every respect the ablest in the possession of the Protestant Church, written by one of its own members—nor is there an Ecclesiastical history of any age or of any branch of the Christian Church more valuable. To the Clergy and to the friends of the Episcopal Church—denominated by one portion of it, The Church of England—these volumes will be a treasure never before available to them in so fine a form, and at so small a price. Nor are their interest and their value confined to Churchmen; they embrace a period and detail events of exceeding interest to readers of all classes, and furnish the reader with matter of high moment and deep interest, merely as secular records of the times on which they treat.

We, at any rate, have read *as much as we could* of them with a pleasure equal to that derived from any historical reading we have ever applied ourselves, and have only felt regret that other and more pressing claims upon our time have prevented us from finishing the entire work before we wrote this brief and unsatisfactory notice of its republication in the present splendid edition. We must content ourselves, however, in this as in other similar cases, with little more than a bare announcement, and another earnest and sincere recommendation of it to all friends of the Protestant Church, as well as to every lover of general history. Of the publishers' share in the present impression, it will be impossible to say too much. They have got it up in a style of surpassing excellence in every respect. The Portraits themselves form a *gallery* that any Churchman ought to be willing to give more than he is required to pay for the four magnificent volumes. They consist of likenesses of the Right Reverend Author, (and a glorious face it is,) of Cardinal Wolsey, Cardinal Pole, and of Archbishops and Bishops Cranmer, Gardner, Jewell, Parker, &c. &c., of King Henry VIII, King Edward VI, Queen Mary, Queen Elizabeth, Anne Boleyn, Sir Thomas More, Nicholas Bacon, Lord Burghley, Francis Walsingham, &c. &c. Some of these engravings are exceedingly well executed, while some others—we are dealing fairly—are by no means deserving of that praise. On the whole, it is a magnificent publication, for which the public ought to consider itself much indebted to Messrs. Appleton & Co."—*N. Y. Cour. & Enquirer.*

Recently published, An Exposition of the Thirty-nine Articles of the Church of England, by Bishop Burnet. With an Appendix, containing the Augsburg Confession, Creed of Pope Pius IV, &c., revised and corrected, with copious notes and additional references, by the Rev. James R. Paige, A. M. of Queen's College, Cambridge. In 1 handsome 8vo. vol., $2

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A Treatise on the Church of Christ. Designed chiefly for the use of students in Theology. By the Rev. Wm. Palmer, M A. of Worcester College, Oxford. Edited, with Notes, by the Right Reverend W. R. Whittingham, D. D, Bishop of the Protestant Episcopal Church in the Diocese of Maryland. 2 vols. 8vo handsomely printed on fine paper, $5 00.

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THE Winter Term will commence on the first of December, and a few additional pupils would be received. TERMS, $150 a year, payable quarterly in advance. For intelligence, as to the general character of the Institution, reference is made to the Right Rev. W. R. Whittingham, D. D, by whom it is known and approved, and to the Clergy of the Church generally in Baltimore. For admission, or for particular information, apply to the Rev. George F. Worthington, Rector. Nov. 5.—3t$

SAXTON & MILES, 205 BROADWAY,

HAVE PUBLISHED THIS DAY,

JULIA OF BAIÆ, OR THE DAYS OF NERO, *A Story of the Martyrs*, by the author of "Christmas Bells," "Merchant's Daughter," &c. &c., in one elegant 12mo. volume of 260 pages.

Oct. 29—2t

AMERICAN EDITION OF THE LONDON "CHRISTIAN OBSERVER."

THE Publisher of the British Quarterly Reviews and Monthly Magazines respectfully announces to the subscribers for those works, to the religious community in particular, and also to the public, that by the urgent solicitation of many influential citizens, he has determined to commence the republication of the London "CHRISTIAN OBSERVER," with the first number of the next year for January, 1843. For those who have perused its valuable and edifying articles, it would be superfluous to mention its dignified rank as a literary Miscellany, and the universal estimation in which it is held. But to persons not acquainted with the character of that magazine, and who are desirous to possess a foreign periodical upon theological topics, it is proper to remark, that the "CHRISTIAN OBSERVER" has sustained the highest undiminished reputation from the period when the first number appeared, forty years ago, until the present day—and as it contains but a very small proportion of merely local matter of restricted and temporary interest, it is far better adapted for republication *entire* in this country than either of the British religious magazines. The "CHRISTIAN OBSERVER" appears monthly, containing sixty-four large octavo pages; with an *Annual Supplement of diversified Religious Intelligence*, which will be issued immediately after the reception of the London copy. *Price* TWO DOLLARS *per annum.*

Subscriptions are received at the Publication office, 102 Broadway. JOSEPH MASON, Publisher.

New York, Oct. 29, 1842—3t

MISS ADRAIN'S *SEMINARY FOR YOUNG LADIES*,

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The same unremitting exertions as heretofore will be directed towards the more essential branches of a sound English education, while the most ample and efficient aid is secured for affording instruction in any extra accomplishment.

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Dr. Janeway, Dr. McClelland, Joseph Griggs, Esq., Robt. Adrain, LL. D., late Professor of Mathematics, Columbia College, N. Y.—*New Brunswick, N. J.*
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Rev. G. I. Garretson,—*Newtown, L. I.*
James Foster, Esq., John H. Bailey, Esq., John N. Brinckerhoff, Esq.,—*Jamaica, L. I.*
Oct. 22—3t$

JULIA OF BAIÆ, OR THE DAYS OF NERO,

A STORY OF THE MARTYRS,

BY the author of the "Merchant's Daughter," "Virginia," &c., for sale at this Office.

October 29.

☞ THE DIRECTORS OF THE NEW YORK LYCEUM respectfully inform the public that the Fourth Annual Course of Lectures before that institution will be delivered in the BROADWAY TABERNACLE, on *Wednesday evening* of each week, commencing November 2.

Discourses will be delivered by the following gentlemen:

Introductory—By SAML. H. COX, D. D.
One Lecture—Hon. RUFUS CHOATE, (U. S. Senator from Massachusetts.)
One Lecture—Hon. LEVI WOODBURY, (U. S. Sentor from New Hampshire,) on the "Uncertainties of History, their evils and their cures."
Four Lectures—GEO. BANCROFT, Esq., on "American History."
One Lecture—Rev. Dr. DE WITT, "New York under the Dutch Colonial Government."
One Lecture—Prof. ALONZO POTTER, (of Union College,) on "Self-Culture Exemplified."
One Lecture—Rev. WILLIAM HAGUE, (of Boston,) on "Preparation to see the World."
One Lecture—GEO. W. BETHUNE, D. D., on ——
One Lecture—CHAS. EAMES, Esq., on the "Early Eloquence of the Christian Church."
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One Lecture—HENRY GILES, Esq., on "Peculiarities of the Irish Character."
One Lecture—HORACE GREELEY, Esq., on ——

Other distinguished gentlemen are expected to Lecture should opportunity occur. There will also be, during the season, one or two *Debates*, conducted by members of the Lyceum.

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Churchman's Manual, by Dr. Dorr, of Christ Church, Phila.
The Recognition of Friends in Another World, by Dr. Dorr.
Wilson on Confirmation, edited by Dr. Dorr.
The Communicant's Companion.
Pay thy Vows, by Dr. Bedell.
The Christian's Faith.
Lessons on the Acts of the Apostles, by Dr. Tyng.
New Hymns for Infant Schools, (just published.)
The Book of Family Devotion, by a Presbyter of the Church of England.
Oct. 29.

MISSES EDWARDS'

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THE Winter Term of this institution will commence on Wednesday, the 28th of September.

New Haven, Sept. 24—6t

CHURCH MUSIC.

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September 24.

RAHWAY FEMALE INSTITUTE.

THE next session of this institution will commence on the first Wednesday of November next, under the management of Mrs. Julia De Veuve, as principal, who is prepared with competent teachers in every branch usually taught in the best schools in the United States.

Circulars, stating terms, &c., may be had at the bookstores of Messrs. Huntington & Savage, 174 Pearl st., and Messrs. Wiley & Putnam, 161 Broadway.

REFERENCE TO THE
Rev Charles Imbrie,
F. King, and } Rahway
Samuel Oliver, Esqs.
Oct. 1—6t

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N. B. REMITTANCES in part, or a satisfactory reference, will be required from strangers.

. W. & P.'s MONTHLY NEWSLETTER will be supplied gratis to all who desire it. It contains a list, with prices, of all the books published in Great Britain during each month; also, a list of new American Publications, together with a list of their importations.

October 15.

MUSIC BOOKS.

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August 6.

POETRY.

From the Oxford University Herald.

THE VILLAGE CHURCH.

How many a year has passed since first the chime
Of those clear bells rung on the morning air!
How many are the changes time has brought
Since the long shadow sank at evening fair,
Like a vast dial, from yon worn gray tower,
Then in its pride of strength, its first and vernal hour!

And still on Sabbath morn and festival
Thy music mingles with the stir of life;
As in the days long past, their joyous call
Swells out in eager yet harmonious strife,
Far o'er the valley and the woodland heard,
Blent with the shrill notes of the soaring bird.

The sun gleams through the tracery of the shrine
On the dark graven stones, whence listless feet
Have swept away the faint and mournful line,
Effacing, where the dead and living meet,
The last memorial of the loved of old,
Left henceforth to their rest, the undisturbed and cold.

Change comes to all on earth! Another race
Hath gathered round the altar in past years,
And rites antique once filled the holy place,
That cherished other hopes and sterner fears;
While the lone mass was offered for the dead,
And imaged saints have smiled beneath the fretted shade.

But these are fled! The deep mysterious tone
Hath left no echo as it passed away
Of the old hymns breathed forth in words unknown,
When truth in error's slumberous cradle lay;
Changed is the adoring crowd, the muttered prayer,
But the Cross triumphs still, the hallowed Faith is there!

Time hath dealt sternly with all prouder things,
Yet pauseth ere he touch thy sacred walls,
As he sweeps down with his destructive wings
Palace and haughty tower and storied halls;
But the slow course of years beholds the spire
Through troubled ages rise, unharmed, though girt with fire.

Still to thy shadow the full heart of man
Hath brought its burden as those years roll by,
The blessing on his brief and restless span,
The solemn hope bound with the marriage tie,
And the last awful honors of the grave,
When dust returns to earth, the soul to Him who gave.

These are thy gifts! All scenes of human life
Thy pillowed aisles have witnessed,—that low door,
Duly unclosed, hath welcomed in the wife,—
The child,—ere long the man,—then the dark floor
Is worn by yonder steps, and like a dream
A generation fades! on sweeps the circling stream!

But 'mid the symbols of their mouldering rest
Rises thy treasury of hope and prayer;
How like a witness to the thoughtful breast!
Truth's ever-burning lamp 'mid worldly glare!
And the deep voice of warning in the tone
Of thy clear bells, the breath of ages gone!

S. V., 1842.

DOMESTIC MISSIONS.

To the Four Hundred Churches that contributed last year to Domestic Missions, and especially and most affectionately the Eight Hundred that contributed nothing.

Brethren:

I. With the past history and condition of our Domestic Missions you are familiar; how since the commencement of operations in 1822, more than 200 missionaries have been employed, 80 churches built under its fostering care, 44 of which are now self-supporting—within the year just past, 100 missionaries, ministering to 10,000 persons, (2,000 of whom are communicants,) in our western states and territories.

II. We ask your attention to their present state and wants; 2 missionary bishops, 80 missionaries, 1 secretary and general agent and other adjuncts, is the force in the field. On 1st October inst. we owed these $7000* beyond the receipts at that time in the treasury.

Receipts from 15th June to 15th July, 1842, were $481 36; do. 1841, $828 57. From 15th July to 15th August, 1842, were $1109 26; do. 1841, say $659 02. From 15th August to 15th September, 1842, were $1123 26; do. do. 1841, say $659 02. Total from 15th June to 15th September, 1842, 3 months, $2714 68; do. 1841, $2136 61.

For the 6 months ending April, 1843, $17,000, or nearly $3,000 per month, will be required.

What now is the position of our Domestic Missions? The missionary year is one quarter advanced, with a deficit upon it of $7000. The winter approaches, the missionaries cannot now leave or be called off from their fields of labor; no change diminishing expenditures—no retrenchment—can at this season be made.

We are pledged as a Church to go on and do *thus much*, till in June next, the Board, in its wisdom, again passes upon the matter. Their recommendation in June last, to the Committee, was, 'the vigorous *prosecution* and judicious *extension* of their efforts.' Now what resources have the Committee to do this? What to '*prosecute*' their efforts?

None other than those which Churchmen generally supply. How are they to obtain these supplies? Systematic charity at the call and under the eye of the bishops and rectors, has become almost the common law of the Church—the Committee would not disturb this if they could. They abstain from sending forth *special* agents. It is with regret they sometimes find *missionaries* sent away from their stations as special agents. Their own secretary and general agent conforms himself to this state of things, and does not *ask special collections* where *regular* ones are made. The Committee therefore distinctly state, that they can take no other step than those already taken—presenting to their fellow Churchmen the condition of the missionary field and state of the treasury, and relying upon the bishops and upon rectors of churches to urge† upon their dioceses and parishes, to give the means which their representatives have voted, and on faith of which missionaries have gone forth.

The Committee says it with profound respect, but with deep feeling, that the bishops and clergy at large have the cause in their special keeping, and unless they act, and act efficiently and promptly, the missionary field must be altogether, or in part, abandoned.

How can they *extend* their efforts? The field is truly inviting—65 vacant stations, for a few of which clergymen are or have been waiting, and for all of which bishops on the spot invoke aid—a rapid increase of our western population, a mighty influx from abroad, English, Irish, and Germans—82,000 Indians removed west of the Mississippi, and 224,000 indigenous to that country without Episcopal supervision or ministrations—2,487,113 blacks, for whom Southern bishops are straining every nerve to provide catechetical instruction; scriptural and sacramental edification—75 or 100,000 seamen, for whom, when they enter our principal ports, a daily service and weekly ordinances should be provided—20,000 soldiers, sailors, and marines, inadequately provided with the means of grace; and the children of Israel within our borders, for whom an itinerating Christian ministry of Jewish extraction has been recommended—here is a field under our very eyes, situated, in the providence of God, around our very hearths and firesides, to cultivate which, every just, generous, patriotic, humane, Christian feeling impels, and yet we cannot even look at it, for we must first provide for the laborers already employed—truly worthy of their hire.

III. What will our beloved Apostolic Church do? Go back, stand still, or advance? disband its missionaries—retain them and subject their agents to the daily, hourly necessity of dunning the Church for their dues—or '*go forward*,' not only with faith in our Head that he will bless the means, but with faith in Churchmen, bishops, priests, deacons, and laymen, that each in reference to this missionary work of our missionary Church will ask, 'What shall *I* do, Lord?'

'Behold the hire of the laborers, who have reaped down your fields, WHICH IS OF YOU KEPT BACK .... crieth, and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.'

By order of the Committee.

N. S. Harris,
Secretary and General Agent.

November 1, 1842.

* An error was made in the last Spirit of Missions, in stating the deficit at $4000.

† 2. Resolved, That the Right Rev. Bishops of the several dioceses be respectfully requested by the Board of Missions, and they are hereby so requested, to bring this subject before the parishes of their several dioceses, and to urge the obligation upon them all, large and small, strong and weak, to promote the missionary work.—*Report of Special Committee of the Board, June, 1842.*

ENGLISH CONVOCATION.

After quoting the remarks from the British Magazine, given on our first page of last week, the editor of the Irish Ecclesiastical Journal thus proceeds:

On reading these passages, the question naturally arises, what position are the Irish prelates and clergy to occupy in Convocation, if it should once more act as a deliberative body? Are they to meet in Ireland, as before the Union of the two Churches in 1800? or are they to attend the meeting of the representatives of the English branch of the Church in London? No opinion is intended to be offered on this question; but it seems to present a suitable opportunity for bringing together some particulars regarding the ecclesiastical arrangements made in 1800, which are not likely to be familiar to the majority of the readers of this Journal.

On the last day of January, 1799, Mr. Pitt laid before the English House of Commons his proposals for a Union between the two kingdoms. It would seem, that, according to his original design, the independence of the Irish Church was to have continued as before. At least his proposition was drawn up in the following terms:—

"5. That for the same purpose it appears also to this Committee, that it would be fit to propose that the Churches of England and Ireland, and the doctrine, worship, discipline, and government thereof, shall be preserved as now by law established."

On the 14th of February this resolution was amended in the following manner, and was so agreed to by the Lords, March 19th, 1799, and laid before the Irish Parliament, February 7th, 1800.

"5. That for the same purpose it would be fit to propose, that the Churches of that part of Great Britain called England, and of that part of Great Britain called Scotland, and of Ireland, and the doctrine, worship, discipline, and government thereof, shall be preserved as now by law established."

From this it would appear, that the plan of uniting the two Churches did not originate with the *English* ministry or parliament.

The resolution, however, was very considerably altered by the Irish Parliament. The Commons' Committee brought up their report, March 21st, 1800, and in it expressed their recommendation, that a complete Union should be effected between the two Churches.

"18. Resolved, That it is the opinion of this Committee, that for the same purpose it would be fit to propose, that the Churches of that part of Great Britain called England and Ireland, should be united into one Church, and *the archbishops, bishops, deans, and clergy of the Churches of England and Ireland, shall from time to time be summoned to and entitled to sit in Convocation of the United Church, in the like manner, and subject to the same regulations, as are at present by law established with respect to the like orders of the Church of England*; and the doctrine, worship, discipline, and government of the said United Church, shall be preserved as now by law established for the Church of England; and the doctrine, worship, discipline, and government of the Church of Scotland, shall likewise be preserved as now by law established for the Church of Scotland."

To this resolution the House added the same day the following clause, and thus amended it was brought up to the Lords by Lord Castlereagh:—

"And that the continuance and preservation for ever of the said united Church, as the Established Church of that part of the United Kingdom called England and Ireland, shall be deemed and taken to be an essential and fundamental condition of the treaty of Union."

The resolution was still further amended by the Lords in the following manner, and in this form it was laid before the Lord Lieutenant, March 28th:—

"Resolved, That for the same purpose it would be fit to propose, as the fifth article of Union, that the Churches of that part of Great Britain called England and of Ireland, should be united into one Church, *and that when His Majesty shall summon a Convocation, the archbishops, bishops, and clergy, of the several provinces in Ireland, shall be respectively summoned to, and sit in the Convocation of the United Church in the like manner, and subject to the same regulations as to election and qualification as are at present by law established, with respect to the like orders of the Church of England*; and that the doctrine, worship, discipline, and government of the said United Church, shall be preserved as now by law established for the Church of England, saving to the Church of Ireland all the rights, privileges, and jurisdictions now thereunto belonging; and that the doctrine, worship, discipline, and government of the Church of Scotland, shall likewise be preserved as now by law, and by the Act of Union established for the Church of Scotland, and that the continuance and preservation for ever of the said United Church, as the Established Church of that part of the said United Kingdom, called England and Ireland, shall be deemed and taken to be an essential and fundamental article and condition of the Union."

Whether the English ministry entertained any objections to the demands of the Irish Parliament or not, or anticipated any serious difficulty in procuring the sanction of the English legislature, undoubtedly Mr. Pitt expressed himself as if they did not.

In his speech in the House of Commons, (April 21, 1800,) he speaks thus of the fifth article:—

"The next article relates to the continuance of the Church of Ireland, and of England, and of Scotland; upon which the articles differ in nothing from the articles which we ourselves have sent to Ireland, except under the head of a Convocation, to which, I apprehend, there can be no objection. I shall only say, on this so interesting a subject, that the prosperity of the Church of Ireland never can be permanent, unless it be a part of the Union to leave as a guard, a power to the United Parliament to make some provision in this respect as a fence beyond any act of their own that can at present be agreed on."

In the Report of the Committee of the English House of Commons, 2d May, 1800, the terms proposed by the Irish Parliament were altered in such a manner, as clearly shows, that, in some quarters, the project of a united Convocation was not approved of.

"Resolved, That it is the opinion of this Committee, that it be the fifth article of Union, that the Churches of that part of Great Britain called England, and of Ireland, shall be united into one Church; *and that whenever His Majesty shall summon a Convocation of the clergy, the archbishops, bishops, priests, and clergy, of the several provinces in England and Ireland, shall be respectively summoned to, and sit in, the respective Convocations of the said several provinces of the United Church, in like manner, and subject to the same regulations, as are at present by law established, with respect to the Convocations of the Church of England*; and that the doctrine, worship, discipline, and government of the said United Church, shall be preserved as now by law established for the Church of England, and shall be deemed and taken to be a fundamental article of the Union; and that the doctrine, worship, and discipline and government, of the Church of Scotland, shall likewise be preserved as now by law, and by the Act of Union, established for the Church of Scotland."

From whatever source opposition to the proposal of the Irish Parliament arose, it was successful. On the 5th of May there were several amendments made by the House of Commons, which were agreed to by the Lords on the 7th. One of these amendments consisted in *the omission of the whole clause concerning the Convocation*. The clause was never after restored, nor do the Journals of the Irish Houses furnish any proof of any effort, on the part of the Irish Church, to obtain its restoration.

In the Appendix to the 19th vol. of the Journals of the Irish House of Commons are printed the resolutions, as they were finally laid before the king by the English Parliament. In these the resolution for the union of the two Churches stand thus:—(p. dccclii.)

"Resolved, That it be the fifth article of Union, that the Churches of England and Ireland, as now by law established, be united into one Protestant Episcopal Church, to be called The United Church of England and Ireland; and that the doctrine, worship, discipline, and government of the said united Church shall be and shall remain in full force for ever, as the same are now by law established for the Church of England; and that the continuance and preservation of the said united Church, as the established Church of England and Ireland, shall be deemed and taken to be an essential and fundamental part of the Union: and that in like manner, the doctrine, worship, discipline, and government of the Church of Scotland shall remain and be preserved as the same are now established by law, and by the Acts for the Union of the two kingdoms of England and Scotland."

In this form it was agreed to by the Irish Parliament.

Who were the persons, at whose instigation the English House of Commons left out the clause relating to Convocations, it would be interesting to ascertain. There is but too much reason, however, to fear, that a spirit far from friendly to the Irish Church, influenced some in England who should have stood forward as its friends. The Act depriving the Irish clergy of their right to the tithe of agistment,—which was carried through the Irish Parliament along with the Act of Union, and passed, notwithstanding the opposition of our prelates, recorded in their protest, and which was in fact one of the bribes offered to induce the Irish landowners to vote for the Union,—could never have received the sanction of the crown, if there had not been, on the part of the English clergy, an apathy, which events have shown to have been as unwise and short-sighted as it was unnatural.

Well would it have been, however, if the Irish Church had no worse feeling than apathy to complain of. In the resolutions agreed on by the Irish Parliament, one part went to regulate the privileges and precedency of spiritual peers. It would have seemed but natural, if a real and *bona fide* union of the two Churches had been honestly intended, that no invidious distinctions should be made between the prelates of England and Ireland: and that, in the arranging matter of precedency, the principle of seniority which had hitherto regulated the respective Churches, should thenceforth regulate the whole united episcopacy. As the law at present stands, the senior of the Irish bishops ranks after the whole of the English prelates. How this was managed one would be curious, as a matter of history, to discover. All which appears on the Journals is merely this, that, in the resolutions of the Irish Parliament, it was proposed—

"That all lords spiritual of Ireland shall have rank and precedency next and immediately after the lords spiritual of the same rank and degree of Great Britain, and shall enjoy all privileges as fully as the spiritual lords of England do now, or *as any other spiritual lords of England* may hereafter enjoy the same, the right and privilege of sitting in the House of Lords, and the privileges depending thereon, and particularly the right of sitting on the trial of peers, excepted," &c.

This resolution was agreed to in England with one exception—the words in italics were omitted by the Lords. The history of the whole transaction needs more explanation than it has yet received. Meantime, the following document, transcribed from the original, still existing in the handwriting of the late Bishop Bennet, may serve to throw some light on the mode in which ecclesiastical matters were treated at that period:—

"It has been often asked, upon what principle the bishops of Ireland, at the time of the Union, yielded the precedency of rank to those of England, when the Churches as well as the kingdoms professed to unite upon terms of perfect reciprocity; and, although it is a matter only of idle curiosity, it may be amusing to know upon what a trifling accident this circumstance depended. It must be observed, that the Union was conducted on the Irish side of the water by two persons: Lord Cornwallis, an honorable man, but a soldier, who neither understood the Church nor much liked it, and Lord Castlereagh, (the heir of a shrewd Presbyterian family,) bred up with little partiality to its interests. The primacy was unluckily vacant; [Primate Newcoman died January 11th, 1800,] the Archbishop of Dublin [Fowler] disabled from attending by a paralytic stroke, and there was but one high ecclesiastic (Archbishop Agar) who had weight and talents enough to have taken care of the Church, if, as appeared by the event, he had not been fully employed in taking care of himself. The articles of the Union were voted in the House of Lords after a long debate, and at a very late hour of the night, and in copying them over, all the privileges of the ecclesiastical peers, even their freedom from arrests, were struck out by the unfortunate dash of a sleepy clerk's pen; so that when we met the next day to confirm our proceedings, not a word appeared in them about the bishops, more than that 'they were to *walk after the English ones*.' I had the merit, if any merit there be, of discovering this mistake, and with the bishops of Meath, [O'Beirne,] and Elphin, [Law,] and the Archbishop of Cashel, [Agar,] prevailed upon the Chancellor, and afterwards upon the House, (on the ground, as we proved, of its being a mere clerical error,) to reinsert the original clause, as it now stands in the Act, that 'the Irish Bishops should have all the *privileges* of the English.' We then proceeded to demolish the rest of the sentence, 'that we should rank after the English;' but this was a matter of more difficulty, for it was no clerical error, but had been actually voted the night before, though in haste, and without consideration; this, therefore, by the rules of the House, could not be struck out or altered before the next day, but the whole House felt the injustice of it, and agreed to amend it in the following manner, that, 'reserving their ancient precedence to the Bishops of London, Durham, Winchester, Meath, and Kildare, the other Bishops of England and Ireland, *should rank according to the date of their consecration*.' The Bishop of Ferns (Cleaver) was upon his legs to move this, and it would have passed in two minutes, when Edward Cooke, Under Secretary at War, came by accident into the House, and learning what was going forward, entreated us not to stop a business of such importance by an idle jealousy about rank; that the wind and tide served, he was going on board to carry the articles in half an hour, and that he would pledge himself the very clause we wished should be inserted by the English in such alterations as might be made on the other side of the water. Though not convinced, we were ashamed to hold out, so we submitted, and he sailed: but the English ministry were too eager about the Union, and too much convinced of its importance, to hazard a single insertion or alteration of any kind. They passed the articles as we sent them, without changing a letter; and the artful messenger, who knew this to be their intention, boasted all the rest of his life of the trick he played the bishops.

"The above I declare to be true.

"Wm. Cloyne."

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Sept 3—tf

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July 16—vly

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